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THE

RULE of LIFE,

OR

MAXIMS of WISDOM,

A

COLLECTION

OF

Select Moral Sentences,

Extracted from the greateſt Authors, antient and modern, and digeſted under proper Heads.

Know thyſelf. DEL. ORAC.

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PREFACE.

THE greateſt ornament of the accompliſhed gentleman, is his perfect knowledge of things, and deep inſpection into the principal characters of men. He that aims at this knowledge, ſays the learned Gratian, *muſt make a collection of all good thoughts in books; of apophthegms, or heroical expreſſions, wiſe mens axioms, and obſervations, &c: Now; the laying together theſe neceſſary materials as a foundation, is the work of the following ſheets; but the ſuperſtructure muſt be the reader's part, and can only be perfected by himſelf; that is, by application and practice.*

Precepts, *when contracted into* Sentences, *ſtrike the affections, and*

are

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My endeavour has been, to follow nature, *and keep close to* truth. *What seemed to be abstruse, is made clear; and what prolix, contracted in as few words as possible, not to lose their strength and beauty. It cannot be expected, that every sentence should have the authority of a* maxim. Stars *differ in brightness; yet those that shine the least may have their influences.*

It was neither practicable, nor did I think it necessary, to clog every line or sentence with citation; *for what is good, will stand so, without any great name to support it. But as some are curious of knowing who speaks, as well as what is said, I have to several passages mentioned from whence they were taken.*

The whole is a picture of human life, *wherein the* passions, follies, *and*

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and foibles *of mankind are delineated, and expreſſed in their proper colours:* virtue *is ſet forth in the moſt amiable light; and* vice *expoſed in its natural deformity.*

A compendium *of* moral inſtitutes *and* counſels, *drawn from the beſt* writers, *will be always entertaining to ingenious minds. And to make the reading the more agreeable, the greateſt part is digeſted under proper heads; the reſt are miſcellaneous: every page containing ſuch variety of uſeful reflexions, as to yield at once both profit and pleaſure.*

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THE

RULE of LIFE, &c.

Of Education, Genius, Precept and Example.

THE great buſineſs of man is, to improve his mind, and govern his manners. *M. Aurel.*

The educator's care, above all things, ſhould be, firſt to lay in his charge the foundation of religion and virtue. *Walker.*

What ſculpture is to a block of marble; education is to a human ſoul. The philoſopher, the ſaint, and the hero; the wiſe, the good, or the great man, very often lye hid and concealed in a plebeian; which a proper education might have diſinterred, and have brought to light. *Spectator.*

If we inquire after the cauſe that men grow every day more looſe in their principles, and vitious in their practices, it ſeems to be, that in the places of education of perſons of all ranks, there is no book taught that has any relation to the ſacred writings. *Benſon.*

Parents are commonly more careful to beſtow wit on their children, than virtue; the art of ſpeaking well, rather than doing well; but their manners ought to be the great concern. *D. Ful.*

That man muſt have a ſtrange value for words,

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will never learn any thing, becauſe they underſtand every thing too ſoon. *Sir T. P. Blount.*

There is no ſuch fop as my young maſter, who is a fool of his lady mother's making. She blows him up into a conceit of himſelf; and there he ſtops, without ever advancing one ſtep further. She makes a man of him at ſixteen, and a boy all the days of his life after. *Spec.*

Many of our young gentlemen who are ſent abroad, bring home, inſtead of ſolid virtue, formalities, faſhions, grimaces, and at beſt a volubility of talking nonſenſe. Yet ſome perhaps think them well educated; and that foreign vanity is preferable to home diſcretion. *Walker.*

The proverb ſays, The ſpirit of a fitting man is moſt prudent. Thoſe who are naturally deſtitute of judgment and prudence, become greater fools by their travelling; it being impoſſible for him who is a fool in his own country, to become wiſe by running up and down. Which made Socrates ſay, He muſt change his ſpirit, and not his climate, to become wiſe.

Zeno, hearing a young man ſpeak too freely, told him, For this reaſon we have two ears, and but one tongue, that we ſhould hear much, and ſpeak little.

Xenophon commended the Perſians for the prudent education of their children, who would not admit them to effeminate their minds with amorous ſtories and idle romances, being ſufficiently convinced of the danger of adding weight to the bias of corrupt nature.

Emula-

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Emulation is a great incitement to induſtry. Quintilian, among his excellent rules for inſtructing of youth, ſpeaks to this purpoſe: Give me a child that is ſenſible of praiſe, and touched with glory, and that will cry at the ſhame of being outdone; and I'll keep him to his buſineſs by emulation. Reproof will afflict, and honour will encourage him; and I ſhall not fear to cure him of his idleneſs.

The magiſterial ſeverity of ſome pedagogues frights more learning out of children, than ever they can whip into them.

None can be eminent without application and genius. Ariſtotle ſays, That to become an able man in any profeſſion whatſoever, three things are neceſſary; which are, nature, ſtudy, and practice.

A man of ingenuity may go a great way in the field of learning by himſelf. Heraclitus, a philoſopher of Epheſus, had no maſter or tutor; but attained to great knowledge by his own private ſtudy and diligence. Though this can be no rule, it is an example to thoſe who have not the advantage of a guide.

Phocilides, that Greek poet, likened education to a ſickle and a hand, for this reaſon, If there was any vice in the ſoul, it would weed it out; and if there was no virtue as yet in the ſoul, it would plant ſome in.

A certain ſchoolmaſter had in his place of exerciſe a glaſs, wherein he cauſed his ſcholars to behold

behold themſelves. If they were comely, he would tell them, What pity it was ſuch goodly bodies ſhould be poſſeſſed with defective minds? if homely, then they might make their bodies fair with dreſſing their minds handſomely.

The memory of the antients is hardly in any thing more to be celebrated, than in their ſtrict and uſeful inſtitution of youth. By labour they prevented luxury in their young people, till wiſdom and philoſophy taught them to reſiſt and deſpiſe it. *Pen.*

It is obſerved, that education is generally the worſe in proportion to the wealth and grandeur of the parents. Many are apt to think, that to dance, fence, ſpeak French, and know how to behave among great perſons, comprehends the whole duty of a gentleman; which opinion is enough to deſtroy all the ſeed of knowledge, honour, wiſdom, and virtue among us. *Dr. Swift.*

Lycurgus, ſeeing a keeper teaching a blood-hound to follow a train; Obſerve, ſaid he, what pains yonder maſter takes to make his ſervant uſeful and profitable for his pleaſure: who would not, then, train up with diligence his ſon in the ſchool of virtue, that he may be a profitable ſervant of the commonwealth?

He that is taught to live upon little, owes more to his father's wiſdom, than he that has a great deal left him, does to his father's care. *Pen.*

It is great imprudence to determine children

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to any particular buſineſs, before their temper and inclinations are well known. Every one, ſays Horace, is beſt in his own profeſſion; that which fits us beſt, is beſt: nor is any thing more fitting, than that every one ſhould conſider his own genius and capacity, and act accordingly.

The mind ought ſometimes to be diverted, that it may return to thinking the better. Little reading and much thinking, little ſpeaking and much hearing, is the beſt way to improve in knowledge.

Our common education is not intended to render us good and wiſe, but learned. It hath not taught us to follow and embrace virtue and prudence, but hath imprinted in us their derivation and etymology: It hath choſen out for us, not ſuch books as contain the ſoundeſt and trueſt opinions, but thoſe that ſpeak the beſt Greek and Latin; and, by theſe rules, has inſtilled into our fancy the vaineſt humours of antiquity. But a good education alters the judgment and manners. *Dr. Fuller.*

The ſciences chiefly to be recommended, are natural and moral philoſophy; for theſe entertain us with the images and beauties both of nature and virtue; ſhew us what we are, and what we ought to be. To which we may add mechanics, agriculture, and navigation. Moſt other ſtudies are in a manner emptineſs and air; diverſions to recreate the mind, but

not

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not of weight enough to make them our buſineſs. *Charron.*

The end of learning is, to know God, and out of that knowledge to love him, and to imitate him, as we may the neareſt by poſſeſſing our ſouls of true virtue. *Milton.*

Of Cuſtom, Novelty, and Opinion.

IT is the common cuſtom of the world, to follow example rather than precept; but it would be the ſafer courſe, to learn by precept rather than example.

The common people are but ill judges of a man's merits: they are ſlaves to fame; their eyes are dazzled with the pomp of titles, and large retinue, *&c.*; and then no wonder if they beſtow their honours on thoſe who leaſt deſerve them. *Horace.*

Many bad things are done only for cuſtom; which will make a good practice as eaſy to us as an ill one.

Examples do not authoriſe a fault. Vice muſt never plead preſcription.

Cuſtom is the plague of wiſe men, and the idol of fools. *Engl. Theoph.*

Moſt men live according to opinion or faſhion, which is full of variety, and therefore of perturbation; leaving the direct rule of wiſdom, which renders us calm and ſerene.

There is ſcarce any extravagance ſo ſingular as

as to want a precedent. But cuſtom, without reaſon, is no better than antient error. *Collier.*

As antiquity cannot privilege a miſtake, ſo novelty cannot prejudice truth. *Sir T. P. Blount.*

Virtue is never the leſs venerable for being out of faſhion. *Sir R. L'Eſtrange.*

Cuſtom paſſeth nature, eſpecially in vice and diſſoluteneſs. When young men know, that they have an unbridled licence, all hope of amendment is utterly periſhed in them; and it is next to impoſſible to reclaim them by counſel, inſtruction, or reaſon. *Fr. Acad.*

The opinions of men are as many and as different as their perſons. The greateſt diligence, and moſt prudent conduct, can never pleaſe them all.

Cuſtom leſſens admiration. An indifferent novelty commonly carries it from the higheſt excellence that begins to grow old.

If we could perfectly diſcover the original of our cuſtoms, and forms of life, we might think time had played the fool with us, or we with it.

It was a good reply of Plato, to one who murmured at his reproving him for a ſmall matter: Cuſtom, ſaid he, is no ſmall matter. A cuſtom or habit of life does frequently alter the natural inclination either to good or evil.

It is common, ſays Tacitus, to eſteem moſt what is moſt unknown.

Nature has been extremely fruitful of wonders

ders in theſe kingdoms that compoſe the Britiſh monarchy; and it is a ridiculous cuſtom, that gentlemen of fortune ſhould be carried away with a deſire of ſeeing the curioſities of other countries, before they have any tolerable inſight into their own. Travelling ſometimes makes a wiſe man better, but always a fool worſe.

Opinion is the main thing which does good or harm in the world. It is our falſe opinions of things which ruin us. *M. Aurel.*

There are ſome in whom one would think, that nature had placed all things the wrong way; unintelligible in their reaſonings, depraved in their opinions, and irregular in all their actions.

Whether fondneſs of faſhion, or love of novelty, betray men into the moſt miſtakes, it is difficult to determine. The beſt things are ſlighted by ſome for mere antiquity, though founded upon authority and reaſon; and others maintain a veneration for whatever cuſtom has eſtabliſhed, though founded upon neither.

Opinion is the guide of fools; but wiſe men are conducted by reaſon and prudence. It is a monſter, half truth, and half falſehood.

The moſt barren ground, by manuring, may be made to produce good fruits; the fierceſt beaſts, by art, are made tame: ſo are moral virtues acquired by cuſtom. *Plut.*

Vitious habits are ſo great a ſtain to human nature, and ſo odious in themſelves, that every perſon

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perſon actuated by right reaſon would avoid them, though he was ſure they would be always concealed both from God and man, and had no future puniſhment entailed upon them. *Cicero.*

Moſt men judge according to their intereſts, and abound in their own ſenſe. Let two be of a contrary opinion, yet each preſumes to have right on his ſide. But Reaſon, that hath always been faithful, never had two faces. *Gratian.*

Novelty has charms that our minds can hardly withſtand. The moſt valuable things, if they have for a long while appeared among us, do not make any impreſſion as they are good, but give us a diſtaſte as they are old. But when the influence of this fantaſtical humour is over, the ſame men or things will come to be admired again, by an happy return of our good taſte. *St. Evremond.*

Of Law, Juſtice, Injury, and Oppreſſion.

AS to be perfectly juſt, is an attribute of the divine nature; to be ſo to the utmoſt of our abilities, is the glory of a man. *Addiſon.*

No Man is wiſe or ſafe, but he that is honeſt. *Sir W. Raleigh.*

Judges ought to be more learned than witty, more reverend than plauſible, and more

adviſed

adviſed than confident. Above all things, integrity is their portion and proper virtue. *Lord Bacon.*

The defending of a bad cauſe, is worſe than the cauſe itſelf.

Of all injuſtice, that is the greate which goes under the name of law; and of all ſorts of tyranny, the forcing of the letter of the law againſt the equity, is the moſt inſupportable. *Sir R. L' Eſtrange.*

Juſtice without mercy, is extreme injury; and it is as great tyranny, not to mitigate laws, as iniquity to break them. The extremity of right, is extremity of wrong.

When Auguſtus was to give ſentence upon a ſon, who would have killed his father, he did not, as the law required, command him to be thrown into the Tyber, but only to be baniſhed whither his father pleaſed; remembering, that, although the ſon deſerved the worſt; yet fathers love inflict the leaſt.

Equity judgeth with lenity, laws with extremity. In all moral caſes, the reaſon of the law is law. *Dr. Scott.*

He that paſſes a ſentence haſtily, looks as if he did it willingly; and then there is an injuſtice in the exceſs. *Seneca.*

A judge that is prepoſſeſſed in any cauſe, and does not hear both ſides indifferently, though the judgment he gives be right, yet himſelf errs; for there can be no integrity where there is any partiality.

Alexander,

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Alexander, when he heard any one accuſed, would ſtop one ear with his hand, thereby reſerving audience for the defendant.

Our laws ſays well, To delay juſtice, is injuſtice. Not to have a right, and not to come at it, differs little. *Pen.*

Innocence is no protection againſt tyrannical power; for accuſing is proving, where malice and force are joined in the proſecution. Force governs the world, and ſucceſs conſecrates the cauſe. What avails it the lamb to have the better cauſe, if the wolf have the ſtronger teeth? It is to no purpoſe to ſtand reaſoning, where the adverſary is both party and judge.

Laws are like ſpiders webs, which catch the ſmall flies, and let the great ones break through.

Cicero complained, that many worthy ordinances were ſettled by laws; but thoſe, for the moſt part, were corrupted and depraved by lawyers inventions.

At Thebes were erected ſtatues of judges, having no hands, and the chief of them had his eyes ſhut; thereby ſignifying, that among them juſtice was not to be ſolicited either with bribery or addreſs.

All the laws both of God and man ſuffer ſuch actions as are done involuntarily, to go unpuniſhed.

Where no law is, there is no tranſgreſſion.

He that is not above an injury, is below himſelf.

It is an univerſally acknowledged maxim, That as ſoon as any contracting party departs from the condition of his engagements, the other is no longer bound by his.

Magiſtrates are to obey, as well as execute laws. Power is not to do wrong, but to puniſh the doers of wrong.

Archidamus being aſked, Who was the maſter of Sparta? The laws, ſaid he; and next to them the magiſtrates.

Religion in a magiſtrate ſtrengthens his authority, becauſe it procures veneration, and gains a reputation to it. And in all the affairs of this world, ſo much reputation is really ſo much power. *Abp Tillotſon.*

Nothing is more againſt reaſon and nature, than for a man to exact of his neighbour beyond his ability, or oppreſs him by violence and force, or colour of law. It is enough for ſuch to bear their misfortune without being perſecuted, and treated with that inſolence and ſeverity they too often meet with. Lawful ends may be very unlawfully attained. *Gent. Call.*

Neceſſity, that great refuge and excuſe for human frailty, breaks through all laws; and he is not to be accounted in fault, whoſe crime is not the effect of choice, but force. *Sen.*

The man who wants mercy, makes the law of the land his goſpel, and all his caſes of con-

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ſcience are determined by his attorney. The guilt of being unfortunate, is never to be defended by the beſt advocate in the world. All he can do or ſay, will be received with prejudice by an uncompaſſionate creditor. *Spec.*

He that is innocent, may well be confident.

Solon being aſked, Why amongſt his laws there was not one againſt perſonal affronts? anſwered, He could not believe the world ſo fantaſtical as to regard them.

A promiſe againſt law or duty, is void in its own nature. If it be juſt, ſays Ageſilaus, I promiſed it; if unjuſt, I only ſaid it. And that is the condition of the obligation in all caſes.

It was the ſaying of a certain prince, That we muſt diſpenſe with juſtice in ſmall matters, to keep it in greater.

There have been many laws made by men, which ſwerve from honeſty, reaſon, and the dictates of nature. By the law of arms, he is degraded from all honour, who puts up an affront; and, by the civil law, he that takes vengeance for it, incurs a capital puniſhment. He that ſeeks redreſs by law for an affront, is diſgraced; and he that does not ſeek redreſs this way, is puniſhed by the laws. *Montaigne.*

Fidelity and truth is the foundation of all juſtice.

Perjury is not only a wrong to particular perſons, but treaſon againſt human ſociety; ſubverting at once the foundations of public peace

peace and juſtice, and the private ſecurity of every man's life and fortune. *Abp Tillotſon.*

It is ſtoried of a French governor, who underſtood no law, and was by his poſt obliged to hear and determine cauſes, that he did it by the deciſion of the dice: for having judiciouſly heard both ſides, he threw a main betwixt the plaintiff and defendant; and to which ever the dice gave it, he decided it; and with that ſucceſs, that his juſtice gained great reputation.

In this world men thrive by villainy; and lying and deceiving is accounted juſt, and to be rich is to be wiſe, and tyranny is honourable. And though little thefts and petty miſchiefs are interrupted by the laws; yet if a miſchief become public and great, acted by princes, and effected by armies, and robberies be done by whole fleets, it is virtue, and it is glory. *Bp Taylor.*

If every ſuitor ſuffered as much for the holy faith, as he does about the travel of his proceſs, there would be as many martyrs in chanceries, and other courts of juſtice, as were at Rome in the times of perſecutious by the old emperors. *Fenton's epiſt.*

The laws keep up their credit, not becauſe they are all juſt, but becauſe they are laws. This is the myſtical foundation of their authority, and they have no other. *Montaigne.*

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Of Temperance, Prudence, and Fortitude.

THE richeſt endowments of the mind, are Temperance, Prudence, and Fortitude. Prudence is an univerſal virtue, which enters into the comqoſition of all the reſt; and where ſhe is not, Fortitude loſes its name and nature.

Self-denial is the moſt exalted pleaſure; and the conqueſt of evil habits is the moſt glorious triumph.

A wiſe man ſtands firm in all extremities, and bears the lot of his humanity with a divine temper. *Sen.*

Virtue is made for difficulties, and grows ſtronger and brighter for ſuch trials.

Men will have the ſame veneration for a perſon who ſuffers adverſity without dejection, as for demoliſhed temples, the very ruins whereof are reverenced and adored. *Fenton's epiſt.*

There is an heroic innocence, as well as an heroic courage. *St. Evermond.*

It is a maxim of prudence, to leave things before they leave us.

The true way to advance another's virtue, is to follow it; and the beſt means to cry down another's vice, is to decline it.

There can be no peace in human life without the contempt of all events. *Sen.*

The greater the difficulty, the more glory in ſurmounting it. Skilful pilots gain their reputation from ſtorms and tempeſts. *Epic. mor.*

To be valorous, is not always to be venturous.

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As Fortitude ſuffereth not the mind to be dejected with any evils, ſo Temperance ſuffereth it not to be drawn from honeſty by any allurements.

A warm heart requires a cool head. Courage without conduct, is like fancy without judgment ; all ſail and no balaſt.

No man was ever caſt down with the injuries of Fortune, but he ſuffered himſelf before to be deceived by her favours.

Judgment is the throne of Prudence, and ſilence is its ſanctuary.

Nothing would fortify us more againſt any manner of accidents, than the poſſeſſing our ſouls with this maxim, That we can never be hurt but by ourſelves. If our reaſon be what it ought, and our actions according to it, we are invulnerable. *Charron.*

Fortitude has its extremes as well as the reſt of the virtues, and ought, like them, to be always attended by Prudence. *Voiture.*

A wiſe man is out of the reach of fortune; and all attempts upon him are no more than Xerxes's arrows. They may darken the day, but they cannot ſtrike the ſun.

Charity obliges not to miſtruſt a man ; Prudence not to truſt him before we know him.

A virtuous and well-diſpoſed perſon, like to good metal, the more he is fired, the more he is fined ; the more he is oppoſed, the more is he approved. Wrongs may well try him, and

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touch him, but cannot imprint in him any falſe ſtamp. *C. Richel.*

It is a Spaniſh maxim, He who loſeth wealth loſeth much; he who loſeth a friend, loſeth more; but he that loſeth his ſpirits, loſeth all.

The virtue of proſperity, is temperance; the virtue of adverſity, is fortitude; which in morals is the more heroical virtue. Proſperity is the bleſſing of the Old Teſtament; adverſity is the bleſſing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. *Ld Bacon.*

Though Fortune ſeems to be an univerſal miſtreſs, yet Prudence is her's. When we are guided by Prudence, we are ſurrounded with all the other divinities.

There is a mean in all things. Even virtue itſelf hath its ſtated limits; which not being ſtrictly obſerved, it ceaſes to be virtue. *Horace.*

A virtuous habit of the mind is ſo abſolutely neceſſary to influence the whole life, and beautify every particular action; to overbalance or repel all the gilded charms of avarice, pride, and ſelf-intereſt; that a man deſervedly procures the laſting epithets of *good* or *bad*, as he appears either ſwayed by, or regardleſs of it.

The prerogatives of good men appear plainly in this, than men bear more honour to the ſepulchres of the virtuous, than to the boaſted palaces of the wicked. *Fr. Acad.*

A man of virtue is an honour to his country, a glory to humanity, a ſatisfaction to himſelf,

and

and a benefactor to the whole world. He is rich without oppreſſion or diſhoneſty, charitable without oſtentation, courteous without deceit, and brave without vice.

Of Anger, and Revenge.

AN angry man who ſuppreſſes his paſſions, thinks worſe than he ſpeaks; and an angry man that will chide, ſpeaks worſe than he thinks. *Ld Bacon.*

If you be affronted, it is better to paſs it by in ſilence, or with a jeſt, though with ſome diſhonour, than to endeavour revenge. If you can keep reaſon above paſſion, that, and watchfulneſs, will be your beſt defendants. *Sir Iſaac Newton.*

Better to prevent a quarrel before-hand, than to revenge it afterwards.

A vindictive temper is not only uneaſy to others, but to them that have it.

Diſlike what deſerves it, but never hate; for that is of the nature of malice, which is almoſt ever to perſons, not to things. *Pen.*

Anger may glance into the breaſt of a wiſe man, but reſts only in the boſom of fools.

In all things miſtakes are excuſable; but an error that proceeds from any good principle, leaves no room for reſentment.

None more impatiently ſuffer injuries, than thoſe that are moſt forward in doing them.

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What men want of reaſon for their opinions, they uſually ſupply and make up in rage. *Abp Tillotſon.*

It was a good method obſerved by Socrates; when he found in himſelf any diſpoſition to anger, he would check it by ſpeaking low, in oppoſition to the motions of his diſpleaſure.

Diſcord is every where a troubleſome companion: but when it is ſhut up within a family, and happens amongſt relations that cannot eaſily part, it is harder to deal with.

It is much better to reprove, than to be angry ſecretly.

He that waits for an opportunity of acting his revenge, watches to do himſelf a miſchief.

Paſſion evaporates by words, as grief does by tears.

By taking revenge, a man is but even with his enemy; but in paſſing it over, he is ſuperior. *Ld Bacon.*

It is the only valour, to remit a wrong; and the greateſt applauſe, that I might hurt, and would not.

To be able to bear provocation, is an argument of great wiſdom; and to forgive it, of a great mind. *Abp Tillotſon.*

It coſts more to revenge injuries, than to bear them.

One long anger, and twenty ſhort ones, have no very great difference.

He that will be angry for any thing, will be angry for nothing.

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The moſt irreconcileable enmities grow from the moſt intimate friendſhips.

None ſhould be ſo implacable, as to refuſe an humble ſubmiſſion. He whoſe very beſt actions muſt be ſeen with favourable allowance, cannot be too mild, moderate and forgiving. *Spec.*

To pardon faults of error, is but juſtice to the failings of our nature.

There cannot poſſibly be a greater extravagance, than for a man to run the hazard of loſing his life to ſatisfy his revenge. When Mark Antony, after the battle of Actium, challenged Auguſtus, he took no further notice of the inſult, than ſending back this anſwer, That if Antony was weary of his life, there were other ways of diſpatch beſides fighting him; and, for his part, he ſhould not trouble himſelf to be his executioner.

The nobleſt remedy for injuries, is oblivion. Light injuries are made none by not regarding them.

To err, is human; to forgive, divine. *Mr. Pope.*

Only by pride cometh contention.

Revenge ſtops at nothing that is violent and wicked. The hiſtories of all ages are full of the tragical outrages that have been executed by this diabolical paſſion. *Sir R. L'Eſtrange.*

It was a ſtrange revenge of a country-man, who was the laſt life in the leaſe of an eſtate, in his patron's poſſeſſion; who taking ſome-

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what ill of his landlord, immediately poiſoned himſelf, to defeat the other of the eſtate.

If we do not ſubdue our anger, it will ſubdue us. It is the ſecond word that makes the quarrel.

A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindneſs ſhould begin on ours. *Abp Tillotſon.*

Yielding pacifieth great offences.

We ought to diveſt ourſelves of hatred, for the intereſt of our own quiet. *St Evermond.*

Anger begins with folly, and ends with repentance. *Pythagoras.*

We often forgive thoſe that have injured us, but we can never pardon thoſe that we have injured. *Rocheſ.*

The more high and lofty a building is, the more props it wants to be kept up. We ought never to deſpiſe the reſentment of our inferiors; becauſe the leſs we fear it, the more it is dangerous.

As we often are incenſed without cauſe, ſo we continue our anger, leſt it ſhould appear to our diſgrace, to have begun without occaſion.

There is no man obliged to live ſo free from paſſion, as not to ſhew ſome reſentment; and it were rather Stoical ſtupidity than virtue, to do otherwiſe.

A wiſe man hath no more anger than ſhews he can apprehend the firſt wrong, nor any more revenge than juſtly to prevent a ſecond.

Vexation

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Vexation is rather taken than given. Revenge never repairs an injury.

Hipponax, a poet of Epheſus, was ſo deformed of viſage, that Bupalus drew his picture for men to laugh at: upon which he wrote ſuch ſharp verſes againſt the painter, that for anger and ſhame he hanged himſelf.

A man does then only take ſatisfaction and revenge, when he humbles his enemy, and forces him to ſubmiſſion. *Charron.*

One unquiet perverſe diſpoſition, diſtempers the peace and unity of a whole family, or ſociety; as one jarring inſtrument will ſpoil a whole concert.

Our paſſions are like the ſeas agitated by the winds; and as God hath ſet bounds to theſe, ſo ſhould we to thoſe: *ſo far they ſhall go, and no farther.*

In ſickneſs, our diſtemper makes us lothe the moſt natural meat; in anger, our fury makes us reſiſt the moſt courteous advice.

That anger is not warrantable, that hath ſeen two ſuns.

The moſt tolerable ſort of revenge, is for thoſe wrongs which there is no law to remedy. But then let a man take heed, that the revenge be ſuch as there is no law to puniſh; elſe a man's enemy is ſtill before-hand, and is two for one. *Lord Bacon.*

There is not any revenge more heroic, than that which torments envy, by doing good.

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The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion.

It was a pretty victory which Euclid got of his angry brother, who, being highly diſpleaſed, cried out, Let me periſh, if I be not revenged! But he anſwered, And let me periſh, if I do not make you kind, and quickly to forget your anger!

Men of proud and paſſionate tempers, like thoſe who have peſtilential diſeaſes, have only this advantage from their defects, that though they be not guilty at all of valour, yet they cauſe all the world to fly from them. *Balzac.*

Inconſiderate raſhneſs may leſſen the evil of a miſchance done by us, but cannot fully abſolve us from it: for reaſon is given us, that in all our actions we ſhould govern ourſelves by advice of it.

We muſt forget the good we do, for fear of upbraiding: and religion bids us forget injuries, leſt the remembrance of them ſhould ſuggeſt to us a deſire of revenge.

Hatred is ſo durable and ſo obſtinate, that reconciliation on a ſick-bed is the greateſt ſign of death. *Bruyere.*

A paſſionate temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature; it makes him unfit for converſation, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

Of Ambition, Avarice, Pride, and Prodigality.

OF all human actions, pride ſeldomeſt obtains its end; for aiming at honour and reputation, it reaps contempt and deriſion. *Walker.*

Covetous men need money leaſt, yet moſt affect it; and prodigals who need it moſt, do leaſt regard it.

That plenty ſhould produce either covetouſneſs or prodigality, is a perverſion of providence; and yet the generality of men are the worſe for their riches. *Pen.*

Poverty wants ſome, Luxury many, Avarice all things. *Cowley.*

To live above our ſtation, ſhews a proud heart; and to live under it, diſcovers a narrow ſoul.

There is no greater ſign of a mean and ſordid ſpirit, ſays Cicero, than to doat upon riches; nor is any thing more magnificent, than to lay them out freely in acts of bounty and liberality.

Avarice and Ambition are the two elements that enter into the compoſition of all crimes. Ambition is boundleſs, and Avarice inſatiable.

Sordid ſelfiſhneſs doth contract and narrow our benevolence, and cauſe us, like ſerpents, to infold ourſelves within ourſelves, and to turn out our ſtings to all the world beſides. *Dr Scott.*

Pride and ill nature will be hated in ſpite of all the wealth and greatneſs in the world.

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Civility is always ſafe, but pride creates us enemies.

If a proud man makes me keep my diſtance, the comfort is, he keeps his at the ſame time. *Dean Swift.*

Where avarice rules, there is nothing of humanity. Intereſt ſuperſedes all arguments of affection and conſanguinity.

As liberality makes friends of enemies, ſo pride makes enemies of friends.

Riches ſhould be admitted into our houſes, but not into our hearts; we may take them into our poſſeſſion, but not into our affection *Charron.*

Pride is generally the effect of ignorance; and pr ide and folly are attendant on each other.

Money, like dung, does no good till it is ſpread. There is no real uſe of riches, except it be in the diſtribution; the reſt is but conceit. *Ld Bacon.*

It is fruition, and not poſſeſſion, that renders us happy. *Montaigne.*

Some are by nature ſo covetous and miſerable, that it is as much in vain to attempt to enlarge their minds, as to go about to plow the rocks. *Earl of Eſſex.*

Oſtentation and pride, upon the account of honours and preferments, is much more offenſive than upon any perſonal qualifications. *Rochef.*

A certain Cavalier, hearing that an old friend of

of his was advanced to a Cardinalate, went to congratulate his Eminence upon his new honour.—— Pray, Sir, ſays the Cardinal, may I crave the favour of your name, and your buſineſs? I am come, ſays the Cavalier, to condole with your Eminence, and to tell you, how heartily I pity men that are overcharged with dignity and preferment: for it turns ſome people's brains to that degree, that they can neither ſee, nor hear, nor underſtand like other men; and makes them as abſolutely to forget their old friends, as if they had never ſeen them before in their lives. *Sir R. L'Eſtrange.*

Seneca obſerves well, That it is the conſtant fault and inſeparable ill quality of ambition, never to look behind it.

It is a very great unhappineſs for a man to be too well known to the world, and too much unknown to himſelf. Alexander was below a man, when he affected to be a god.

The ſame action which hath no leſs than a diadem for its aim, hath often an ignominious death for its end.

He hath moſt that coveteth leaſt. A wiſe man, ſays Sir P. Sidney, wants but little, becauſe he deſires not much.

It is rightly ſaid, That covetouſneſs muſt be a miſerable vice, to weary man in procuring riches, and not ſuffer him to enjoy them when gotten.

What can be a more wretched ſight, than to ſee a ſtarving miſer mortify without reli-

gion? to ſubmit to ſuch voluntary hardſhips to no purpoſe, and loſe the preſent without providing for the future? *Collier.*

He that ſpares in every thing, is a niggard; and he that ſpares in nothing, is profuſe; neither of which can be generous or liberal. *Hum. Prud.*

The prodigal robs his heir, the miſer robs himſelf. *Bruyere.*

It is a much eaſier taſk to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key of the miſer's cheſt.

He is a ſlave to the greateſt ſlave, who ſerveth none but himſelf.

Pitiful! that a man ſhould ſo care for riches, as if they were his own, yet ſo uſe them, as if they were another's; that when he might be happy in ſpending them, he will be miſerable in keeping them; and had rather, dying, leave wealth with his enemies, than, being alive, relieve his friends. *Dr. Fuller.*

Zeno ſaid, That an avaritious man was like barren ſandy ground, which ſucks in all the rain and dews with greedineſs and thirſt, but yields no fruitful herbs or plants to the inhabitants.

Many take a pride to inſult over the timorous; and mean and low ſubmiſſions do but ſwell them up to a more extravagant and remorſeleſs barbarity. *Charron.*

Pride, joined with many virtues, choaks them all. Some

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Some people are all quality. You would think they were made up of nothing but title and genealogy. The ſtamp of dignity defaces in them the very character of humanity; and tranſports them to ſuch a degree of haughtineſs, that they reckon it below them to exerciſe either good nature or good manners. *Sir R. L'Eſtrange.*

If we could trace our deſcents, ſays Seneca, we ſhould find all ſlaves to come from princes and all princes from ſlaves. We are all of us compoſed of the ſame elements, all of us equal, if we could but recover our evidence. But, when we carry it no further, the herald provides us ſome hero to ſupply the place of an illuſtrious original; and there is the riſe of arms and families.

Likeneſs begets love: yet proud men hate one another.

Conſcience and covetouſneſs are never to be reconciled. Like fire and water, they always deſtroy each other, according to the predominancy of either. *Collier.*

Intereſt ſpeaks all manner of languages, and acts all ſorts of parts. Virtues are loſt in intereſt, as rivers in the ſea.

A poor ſpirit is poorer than a poor purſe. A very few pounds a-year would eaſe a man of the ſcandal of avarice. *Dean Swift.*

Hiſtory tells of illuſtrious villains, but there never was an illuſtrious miſer in nature. *St. Evremond.*

What madneſs is it for a man to ſtarve himſelf to enrich his heir, and ſo turn a friend into an enemy! for his joy at your death will be proportioned to what you leave him. *Seneca.*

It is as diſagreeable to a prodigal to keep an account of his expences, as it is to a ſinner to examine his conſcience; the deeper they ſearch, the worſe they find themſelves.

A wiſe man will deſire no more than what he may get juſtly, uſe ſoberly, diſtribute chearfully, and live contentedly. *Lord Bacon.*

Nothing can be more vain than the courting of popular applauſe, if we conſider the emptineſs of the ſound, the precarious tenure, the little judgment of thoſe that give it us, and the narrow compaſs it is confined to. *Engl. Theophraſtus.*

The beſt kindneſs of a proud man hath often ſuch a mixture of arrogancy, as their greateſt obligations are rendered ungracious to a worthy receiver.

He that ſwells in proſperity, will ſhrink in adverſity.

Where's that advantage under the ſun, that any but a madman would be proud of? or where's that pride itſelf, that any mortal in his right wits would not find reaſon to be aſhamed of? *Sir R. L'Eſtrange.*

To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poiſon yourſelf with the antidote; to be proud of authority, is to make your riſe your downfal.

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There is not the greateſt man living, but may ſtand in need of the meaneſt, as much as the meaneſt does of him. *Dr Fuller.*

The beſt way to humble a proud man, is to take no notice of him.

Ambition to rule, is more vehement than malice to revenge.

The talleſt trees are moſt in the power of the winds, and ambitious men of the blaſts of fortune. Great marks are ſooneſt hit.

A perſon who ſquanders away his fortune in rioting and profuſeneſs, is neither juſt to himſelf or others: for, by a conduct of this kind, his ſuperfluities flow in an irregular channel; and thoſe that are the moſt unworthy, are the greateſt ſharers of them; who do not fail to cenſure him when his ſubſtance is exhauſted. *Dr. Fuller.*

A man's deſires always diſappoint him; for though he meets with ſomething that gives him ſatisfaction, yet it never thoroughly anſwers his expectation. *Rufo.*

If money be not thy ſervant, it will be thy maſter. The covetous man cannot ſo properly be ſaid to poſſeſs wealth, as that it may be ſaid to poſſeſs him. *Charron.*

What man in his right ſenſes, that has wherewithal to live free, would make himſelf a ſlave for ſuperfluities? What does that man want, that has enough? or what is he the better for abundance, that can never be ſatisfied? *Sir R. L'Eſtrange.*

The only gratification a covetous man gives

his

his neighbours, is to let them ſee, that he himſelf is as little better for what he has, as they are. *Pen.*

Tantalus, it is ſaid, was ready to periſh with thirſt, though up to the chin in water. Change but the name, and every rich miſer is the Tantalus in the fable. He ſits gaping over his money; and dares no more touch it, than he dares commit ſacrilege.

No kind admonition of friends, nor fear of poverty, can make a prodigal become thrifty. The Græcians had a law that denied them their father's ſepulchre, that waſted their patrimony. It is wretched to ſee a houſe ruined by a prodigal.

The prodigal has as little charity in him as the miſer. His flinty ſoul is not to be touched with any tenderneſs, humanity, or commiſeration; neither poverty nor diſtreſs, innocence nor merit, can melt him. That noble truth in ſacred writ, of a ſuperior happineſs in giving than in receiving, he never experienced.

Pride had rather at any time go out of the way, than come behind.

When Darius offered Alexander 10,000 talents, to divide Aſia equally with him, he anſwered, The earth cannot bear two ſuns, nor Aſia two kings. Parmenio, a friend of Alexander, hearing the great offers Darius had made, ſaid, Were I Alexander, I would accept them. So would I, replied Alexander, were I Parmenio.

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The moſt laudable ambition, is to be wiſe; and the greateſt wiſdom, is to be good. We may be as ambitious as we pleaſe, ſo we aſpire to the beſt things.

Cleobulus being aſked, Why he ſought not to be advanced to honour and preferment? made this reply, O friend, as long as I ſtudy and practiſe humility, I know where I am; but when I ſhall hunt after dignities and promotion, I am afraid I ſhould loſe myſelf.

Other vices chuſe to be in the dark, only pride loves always to be ſeen in the light.

Turn your carcaſe the wrong ſide outward, (ſaid the Emperor Aurelius), and be proud if you can; and to improve your thought, conſider what a beauty, age, diſeaſes and death, will make of you.

How deplorable is the blindneſs of human pride! Some muſt have their dead bodies laid in ſtate, pompous funerals, ſuperb monuments; which fills men in a manner with their own emptineſs, which turns the ſaddeſt warnings God gives them in order to humble 'em, into the moſt dangerous illuſions; which endeavours to fix upon marble or braſs a tranſitory grandeur, that paſſes away with ſo much rapidity; which endeavours to ſecure to itſelf a portion of a wordly life in the very empire of death itſelf.

A death-bed figure is certainly the moſt humbling ſight in the world. To ſet in ſo dark a cloud, and to go off with languor, convulſions,

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vulſions, and deformity, is a terrible rebuke to the pride of human nature. *Collier.*

Worldly glory ends with the world; and, for what concerns us, the world ends with our lives. What have we to be proud of? Are not all things periſhable? The time of flouriſhing pride is ſoon over, and our little greatneſs is loſt in eternity.

Of Envy and Detraction.

A Wiſe man values himſelf upon the ſcore of virtue, and not of opinion; and thinks himſelf neither better nor worſe for what others ſay of him.

Virtue is not ſecure againſt envy. Men will leſſen what they won't imitate.

He that praiſeth, beſtows a favour; but he that detracts, commits a robbery.

It is obſerved, that the moſt cenſorious are generally the leaſt judicious; who having nothing to recommend themſelves, will be finding faults with others. No man envies the merit of another, that has any of his own.

Many ſpeak ill, becauſe they never learned to ſpeak well.

He that envieth, maketh another man's virtue his vice, and another's happineſs his torment; whereas, he that rejoiceth at the proſperity of another, is partaker of the ſame.

Ill-nature is a contradiction to the laws of providence,

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providence, and the intereſt of mankind; a puniſhment no leſs than a fault to thoſe that have it. *M. Aurelius.*

Envy is a paſſion ſo full of cowardice and ſhame, that no body ever had the confidence to own it. *Rochefocault.*

The triumph of wit, is to make your good-nature ſubdue your cenſure; to be quick in ſeeing faults, and ſlow in expoſing them. *Spec.*

A good word is an eaſy obligation; but not to ſpeak ill, requires only our ſilence, which coſts us nothing. *Abp Tillotſon.*

Slanderers are like flies; they leap over all a man's good parts, to light upon his ſores.

Some people as much envy others a good name, as they want it themſelves; and perhaps that is the reaſon of it. *Pen.*

There is an odious ſpirit in many perſons, who are better pleaſed to detect a fault, than commend a virtue.

The worthieſt people are moſt injured by ſlanderers; as we uſually find that to be the beſt fruit which the birds have been picking at. *Dean Swift.*

It is a folly for an eminent man to think of eſcaping cenſure, and a weakneſs to be affected with it. Fab. Maximus ſaid, He was a greater coward that was afraid of reproach, than he that fled from his enemies.

Socrates, when informed of ſome derogating ſpeeches one had uſed of him behind his back, made only this facetious reply, Let him beat me too when I am abſent.

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A clear conſcience fears no accuſation.

It is harder to avoid cenſure, than to gain applauſe; for this may be done by one great or wiſe action in an age; but to eſcape cenſure, a man muſt paſs his whole life without ſaying or doing one ill or fooliſh thing. *Hum. Prud.*

Envy is fixed only on merit; and, like a ſore eye, is offended with every thing that is bright. *Plut.*

A good life doth not ſilence calumny, but it certainly diſarms it.

Diogenes being aſked, How one ſhould be revenged of his enemy? anſwered, By being a virtuous and an honeſt man.

If a man be good, he is envied; if evil, himſelf is envious.

There is ſeldom any thing uttered in malice, which turns not to the hurt of the ſpeaker. Ill reports do harm to him that makes them; and to thoſe they are made to, as well as thoſe they are made of.

Envious people are doubly miſerable, in being afflicted with others proſperity, and their own adverſity.

We are no more to hear calumnies, than to report them. It is a ſign of a bad reputation, to take pleaſure in blaſting the credit of our neighbours. He who ſells his neighbour's credit at a low rate, makes the market for another to buy his at the ſame price.

Some have a perfidious trick to ruin a man by

by commendations; to praiſe for ſmall things, that they may diſparage ſucceſsfully for greater. It is the worſt of malice, ſays Plutarch, to intermix with reproaches ſome praiſes, that the accuſations may gain the firmer belief.

Leſs of wit will ſerve, joined with ill-nature, than with good,

Philip of Macedon ſaid, He was beholden to the Athenian orators for reproving him; for he would endeavour both by words and actions to make them liars. And Plato hearing it was aſſerted by ſome perſons, that he was a very bad man, ſaid, I ſhall take care to live ſo, that no body will believe them.

Nothing is truly infamous, but what is wicked; and therefore ſhame can never diſturb an innocent and virtuous mind. *Dr. Sher.*

That man hath but an ill life on't, who feeds himſelf with the faults and frailties of other people. Were not curioſity the purveyor, detraction would ſoon be ſtarved into a tameneſs.

The ſureſt ſign of a noble diſpoſition, is to have no envy in one's nature.

Our induſtrious ſearch and inquiries ſhould chiefly be employed about our own affairs at home; for here we ſhall find ſo many offences in our converſation, ſuch variety of perturbations in our ſouls, and manifeſt failures in our duty, that it will take up ſo much time to reform them, as not to leave us any leiſure to be

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Impertinent or ill-natured in remarking upon the faults of others. *Plut.*

If we well knew how little others enjoy, it would reſcue the world from one ſin; there would be no ſuch thing as envy upon earth. *Dr. Young.*

He that values himſelf upon conſcience, not opinion, never heeds reproaches. When I am ill ſpoken of, I take it thus: If I have not deſerved it, I am never the worſe; if I have, I'll mend. *Hum. Frud.*

As a great body is not without a like ſhadow, neither is any eminent virtue without imminent detraction.

The contempt of injurious words ſtifles them, but reſentment revives them.

A man that hath no virtue in himſelf, enviеth it in others. *Ld Bacon.*

In the buſineſs of tale-bearing, a liar hath as much credit as any; for ſlander hath more power to perſuade, than either reaſon or eloquence.

Ill-will never ſpeaks well, nor doth well.

The failings of good men are commonly more publiſhed in the world, than their good deeds; and one fault of a well-deſerving man ſhall meet with more reproaches than all his virtues praiſe: ſuch is the force of ill-will and ill-nature. *Spec.*

Cenſure is the tax a man pays the public for being eminent.

When any man ſpeaks ill of us, we are to make

make uſe of it as a caution, without troubling ourſelves at the calumny. He is in a wretched caſe, that values himſelf upon other people's opinions, and depends upon their judgment for the peace of his life.

I do not allow of envy, ſaid Euripides; but for good I would be envied.

Virtue is reproached as deſign, and religion only intereſt. The beſt of qualities muſt not paſs without a *but*, to allay their merit, and abate their praiſes. *Ten.*

It is in the power of every man to preſerve his probity; but no man living has it in his power to ſay, That he can preſerve his reputation, while there are ſo many evil tongues in the world ready to blaſt the faireſt character, and ſo many open ears ready to receive their reports.

Other paſſions have objects to flatter them, and ſeemingly to content and ſatisfy them for a while; there is power in ambition, and pleaſure in luxury, and pelf in covetouſneſs: but envy can give nothing but vexation. *Montaigne.*

Of Hope, Fear, Anxiety, and Diſtruſt.

OUR hopes and fears are the main ſprings of all our religious endeavours.

There is no condition ſo low, but may have

hopes: nor any ſo high, that is out of the reach of fears.

'Tis fancy, not the reaſon of things, that makes life ſo uneaſy to us as we find it. It is not the place, nor the condition, but the mind alone, that can make any body happy or miſerable. *Sir R. L'Eſtrange.*

Hope maketh that preſent, by a prepoſſeſſion of that which is to come.

Every man has it in his own power, by the force of natural reaſon, to maſter the temptation of falling into preſumption or deſpair .*Sir R. L'Eſtrange.*

Wiſdom is always ſatisfied with its preſent enjoyments, becauſe it frees a man from anxious cares about futurities.

Hopes and fears chequer human life. He that wants hope is the pooreſt man living.

A wiſe man, ſays Seneca, is provided for occurrences of any kind: the good he manages, the bad he vanquiſhes; in proſperity he betrays no preſumption, in adverſity he feels no deſpondency.

When Anaxagoras was told of the death of his ſon, he only ſaid, I knew he was mortal. So we in all caſualties of life ſhould ſay, I knew my riches were uncertain, that my friend was but a man. Such conſiderations would ſoon pacify us, becauſe all our troubles proceed from their being unexpected. *Plut.*

Hopes and diſappointments are the lot and entertainment of human life; the one ſerves to

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to keep us from preſumption, the other from deſpair.

None ſhould deſpair, becauſe God can help them; and none ſhould preſume, becauſe God can croſs them.

There is a medium between an exceſſive diffidence, and too universal a confidence. If we have no foreſight, we are ſurpriſed; if it is too nice, we are miſerable.

The apprehenſion of evil is many times worſe than the evil itſelf; and the ills a man fears he ſhall ſuffer, he ſuffers in the very fear of them.

A noble ſpirit muſt not vary with his fortune. In your worſt eſtate, hope; in the beſt, fear; and in all be circumſpect. *Hum. Prud.*

A man cannot be truly happy here, without a well-grounded hope of being happy hereafter.

A firm truſt in the aſſiſtance of an almighty being, naturally produces patience, hope, chearfulneſs, and all other diſpoſitions of mind, that alleviate thoſe calamities which we are not able to remove. *Spectator.*

'Tis virtue only that repels fear, and fear only that makes life troubleſome.

The keeping ourſelves above grief, and every painful paſſion, is indeed very beautiful and excellent; and none but ſouls of the firſt rate ſeem to be qualified for the undertaking. *Charron.*

There can be no peace in human life, without the contempt of all events. He that

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troubles his head with drawing conſequences from mere contingencies, ſhall never be at reſt. *Sir R. L'Eſtrange.*

When a man hopes for nothing, he fears nothing. He that fears not the future, may enjoy the preſent.

The melancholy perſon always preſages miſfortunes.

A poor diſtracted man, and a rich diſtracted man, are pretty much upon an equality; and, as far as the power of imagination goes, often change conditions; the poor man fancying himſelf a prince, whilſt the rich one pines and torments himſelf with all the anxieties of poverty.

More periſh through too much confidence, than by too much fear. Where one deſpairs, there are thouſands that preſume.

As no man can expect a continual train of proſperity, he ought not to apprehend a conſtant adverſity.

Fear unbalanced by hope, is deſperation.

Doſt thou lament for what is to come? Why? becauſe it is not come? No; becauſe it is grievous. And wilt thou double thy griefs, with bringing them on before they come? Why ſhould we run forward to meet thoſe miſeries, which at the ſame time we would fain run away from?

The thing in the world, ſays Montaigne, I am moſt afraid of, is fear: and with good

reaſon;

reaſon; that paſſion alone, in the trouble of it, exceeding all other accidents.

We ſhould take a prudent care for the future, but ſo as to enjoy the preſent. It is no part of wildom, to be miſerable to-day becauſe we may happen to be ſo to-morrow.

Hope is the laſt thing that dieth in man; and though it be exceeding deceitful, yet it is of this good uſe to us, that, while we are travelling thro' this life, it conducts us an eaſier and more pleaſant way to our journey's end. *Rochefocault.*

It were no virtue to bear calamities, if we did not feel them. *Seneca.*

Miſeries are endleſs, if we ſtand in fear of all poſſibilities.

Divine providence always places the remedy near the evil. There is not any duty, to which providence has not annexed a bleſſing; nor any affliction, for which virtue has not provided a remedy.

A contented mind, and a good conſcience, will make a man happy in all conditions. He knows not how to fear, who dares to die.

If ſome are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are conſumed in it. Sorrow, when it is exceſſive, takes away fervour from piety, vigour from action, health from the body, light from the reaſon, and repoſe from the conſcience.

It may ſerve as a comfort to us in all our calamities and afflictions, that he that loſes any thing,

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thing, and gets wiſdom by it, is a gainer by the loſs. *Sir R. L'Eſtrange.*

When Faith, Temperance, the Graces, and other celeſtial powers left the earth, (ſays one of the antients), Hope was the only goddeſs that ſtaid behind.

The expectation of future happineſs is the beſt relief of anxious thoughts, the moſt perfect cure of melancholy, the guide of life, and the comfort of death. *Turkiſh Spy.*

Hopes and cares, anger and fears, divide our life. Would you be free from theſe anxieties? Think every day will be your laſt; and then the ſucceeding hours will be the more welcome, becauſe unexpected. *Horace.*

There is but one way of fortifying the ſoul againſt all gloomy preſages and terrors of mind; and that is, by ſecuring to ourſelves the friendſhip and protection of that being who diſpoſes of events, and governs futurity. *Spectator.*

Of the Government of the Paſſions.

THE utmoſt perfection we are capable of in this world, is to govern our lives and actions by the rules which Nature hath ſet us, and keeping the order of our creation. *Spec.*

He is the wiſe man, who, though not ſkilled in ſcience, knows how to govern his paſſi-

ons.

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ons and affections. Our paſſions are our infirmities. He that can make a ſacrifice of his will is lord of himſelf.

Paſſion has its foundation in nature: virtue is acquired by the improvement of our reaſon.

No man is maſter of himſelf, ſo long as he is a ſlave to any thing elſe.

Prudence governs the wiſe; but there are but a few of that ſort, and the moſt wiſe are not ſo at all times: Whereas paſſion governs almoſt all the world, and at moſt times. *St. Evremond.*

They that have the feweſt deſires, hopes, and ſuch like agitations of mind, are ever the moſt ſerene and quiet.

It is the baſeſt of paſſions, to like what we have not, and ſlight what we poſſeſs.

Phyſic hath not more remedies againſt the diſeaſes of the body, than reaſon hath preſervatives againſt the paſſions of the mind. *Earl of Eſſex.*

Exceſs of ſorrow is as fooliſh as profuſe laughter. Loud mirth, or immoderate ſorrow, inequality of behaviour either in proſperity or adverſity, are alike ungraceful in a man that is born to die. *Spec.*

Paſſion is a ſort of fever in the mind, which ever leaves us weaker than it found us. *Fen.*

Nothing alleviates grief ſo much, as the liberty of complaining; nothing makes one more ſenſible of joy, than the delight of expreſſing it.

He

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He who indulges his ſenſe in any exceſſes, renders himſelf obnoxious to his own reaſon; and, to gratify the brute in him, diſpleaſes the man, and ſets his two natures at variance. *Dr. Scott.*

It is certainly much eaſier wholly to decline a paſſion, than to keep it within juſt bounds and meaſures; and that which few can moderate, almoſt any body may prevent. *Charron.*

Philoſophy and religion ſhow themſelves in no one inſtance ſo much as in the preſerving our minds firm and ſteady.

He that doth any thing raſhly, muſt be taken, in equity of conſtruction, to do it willingly; for he was free to deliberate or not.

Abſence cools moderate paſſions, and inflames violent ones; as the wind blows out candles, but kindles fires. *Rochefocault.*

To mourn without meaſure, is folly; not to mourn at all, inſenſibility.

Sadneſs contracts the mind, mirth dilates it.

There is a time to laugh, and a time to mourn, according to Solomon; a time to be ſober, and a time to be ſenſual, according to Epicurus.

He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

The philoſopher Bion ſaid pleaſantly of the king, who by handfuls pulled his hair off his head for ſorrow, Does this man think, that baldneſs is a remedy for grief?

There

There is in human nature generally more of the fool than of the wiſe; and therefore thoſe faculties by which the fooliſh part of mens minds are taken, are more potent. *Lord Bacon.*

Poſitive men err moſt of any.

We often hate we know not why, without examining either the good or bad qualities of the perſon; and this ſenſeleſs averſion of ours will ſometimes fall upon men of extraordinary merit. It is the buſineſs of reaſon to correct this blind paſſion, which is a reproach to it: for, is there any thing more unjuſt, than to have an averſion to thoſe that are an honour to human nature?

Paſſion makes them fools, which otherwiſe are not ſo; and ſhews them to be fools, which are ſo.

We fly into tranſports without reaſon, and judge of the happineſs or calamity of human life, by falſe lights; a ſtrict inquiry into the truth of matters will help us in the one, and compariſon will ſet us right in the other.

As nothing is ſo honourable as an antient friendſhip, ſo nothing is ſo ſcandalous as an old paſſion.

The firſt ſtep to moderation, is to perceive that we are falling into a paſſion. One ſaying to Diogenes, after a fellow had ſpit in his face, This affront, ſure, will make you angry; No, ſaid he, but I am thinking whether I ought not to be ſo.

They

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They that laugh at every thing, and they that fret at every thing, are fools alike.

The ſecret pleaſure and tranquility of the ſoul, is more to be valued, than all the laughter and extravagant mirth in the world.

He that overcomes his paſſions, conquers his greateſt enemies.

The good government of our appetites and corrupt inclinations, will make our minds chearful and eaſy. Contentment will ſweeten a low fortune, and patience will make our ſufferings light.

Moderation of paſſions, judgment in counſel, and dexterity in affairs, are the moſt eminent parts of wiſdom.

Plato, ſpeaking of paſſionate perſons, ſays, they are like men who ſtand on their heads, they ſee all things the wrong way.

To be maſters of ourſelves and habits, it is indiſpenſably neceſſary that our thoughts be good and regular; which is effected by good converſe either with books or perſons. Hence we may know ourſelves, and adapt particular remedies to our weakneſſes; for there is nothing impoſſible, that is neceſſary to the accomplishment of our happineſs.

Sobriety and temperance of all kinds; moderate exerciſe; appetites well governed; and keeping one's ſelf from melancholy, and all violent paſſion and diſorder of the mind; do aſſiſt, preſerve, confirm, and finiſh what nature and complexion at firſt began. *Charron.*

Of

Of Vanity, Folly, and Affectation.

TO be covetous of applauſe, diſcovers a ſlender merit; and ſelf-conceit is the ordinary attendant of ignorance. *Spec.*

The moſt ignorant are moſt conceited, and moſt impatient of advice, as unable to diſcern either their own folly, or the wiſdom of others.

Young men, when they are once dyed in pleaſure and vanity, will ſcarcely take any other colour.

There are a thouſand fops made by art, for one fool by nature.

It is to affectation the world owes its whole race of coxcombs. Nature in her whole drama never drew ſuch a part; ſhe has ſometimes made a fool, but a coxcomb is always of a man's own making. *Spec.*

A beau dreſſed out, is as the cinnamon-tree, the bark is more worth than the body. An aſs is but an aſs, though laden or covered with gold. *Sir Tho. Overbury.*

Men are found to be vainer, upon the account of thoſe qualities which they fondly believe they have, than thoſe which they really have. *Voiture.*

Some would be thought to do great things, who are but tools and inſtruments; like the fool that fancied he played upon the organ, when he only drew the bellows.

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They are more dangerouſly ill, that are drunk with vanity, than thoſe with wine; for a morning makes one himſelf, but the other is irrecoverable.

Oſtentation takes from the merit of any action. He that is vain enough to cry up himſelf, ought to be puniſhed with the ſilence of other men.

The obſervation; That no man is ridiculous for being what he is, but only in the affectation of being ſomething more, is equally true in regard to the mind and the body. *Guard.*

A man of wit may ſometimes be a coxcomb; but a man of judgment never can. *Rochef.*

Men are apt to defend their opinions, as their property; and would take it as well to have the titles to their eſtates queſtioned, as their ſenſe.

Socrates had ſo little eſteem of himſelf, that he thought he knew nothing certainly, but that he knew nothing.

Every man has as much vanity as he wants underſtanding. An aſs was carrying an image in proceſſion; and ſeeing the people fall down every where upon their knees before him, the ſilly animal fancied all this while, that they worſhipped him.

There is more hope of a fool, than of a man who is wiſe in his own conceit.

Some men affect the oſtentation of buſineſs, ſeeming always to be fully employed, though

with-

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without materially doing any thing. Such are rather buſy men, than men of buſineſs.

The vanity of human life is like a river, conſtantly paſſing away, and yet conſtantly coming on. *Dean Swift.*

It is the infirmity of poor ſpirits, to be taken with every appearance, and dazzled with every thing that ſparkles. But great geniuſes have bnt little admiration, becauſe few things appear new to them.

A fop of faſhion is ſaid to be the mercer's friend, the taylor's fool, and his own foe. Though a coat be never ſo fine that a fool wears, it is ſtill but a fool's coat. *Spec.*

The monſtrous affectation of our travelled gentlemen and ladies to ſpeak in the French air, to dreſs, to cook, to write in French, has corrupted at once our language and our manners. *Felton's diſſ.*

The ſtrongeſt paſſions allow us ſome reſt, but vanity keeps us perpetually in motion. What a duſt do I raiſe! ſays the fly upon the coach-wheel; and what a rate do I drive at! ſays the ſame fly upon the horſe's buttock.

The deſire of being thought wiſe, is often an hindrance to being ſo; for ſuch a one is more ſolicitous to let the world ſee what knowledge he hath, than to learn that which he wants.

Opinionative men will believe nothing but what they can comprehend; and there are but

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few things that they are able to comprehend. St. *Evremond.*

It was a wiſe ſaying of Ariſtotle to an indiſcreet and conceited perſon, That he wiſhed he was what the other thought himſelf to be, and that his enemies were ſuch as he was.

A ſeeming modeſty is a ſurer evidence of vanity, than than a moderate degree of aſſurance. A gnat that had planted himſelf upon the horn of a bull, very civilly begged the bull's pardon; but, rather then incommode ye, ſays he, I'll remove.

When men will not be reaſoned out of a vanity, they muſt be ridiculed out of it. *Sir R. L'Eſtrange.*

A man is looked upon to be a ſtranger to all that he affects.

Some put ſo much weight upon ſhew and ornaments, that even the thought of death is made leſs heavy to them by the contemplation of their being laid out in ſtate, and honourably attended to the grave. *Marq. of Halifax.*

A wiſe man endeavours to ſhine in himſelf, a fool to outſhine others. The firſt is humbled by the ſenſe of his own infirmities, the laſt is lifted up by the diſcovery of thoſe which he obſerves in others. The wiſe man conſiders what he wants, and the fool what he abounds in. The wiſe man is happy when he gains his own approbation, and the fool when he recommends himſelf to the applauſe of thoſe about him.

Of all ſorts of affectation, that which is

moſt

moſt incurable, is the affectation of wiſdom; becauſe the diſeaſe is in the remedy itſelf; and falls upon reaſon, which only could and ought to cure it, if it were any where elſe.

Of Human Learning, its uſe and inſufficiency.

MAN thinks it the fineſt thing in the world to know much; and therefore is greatly apt to eſteem himſelf better than his neighbours, if he knows ſome little impertinencies, and them imperfectly, with infinite uncertainty. *Bp Taylor.*

We live in an age, where men are fond of learning, almoſt to the loſs of religion. Nothing will paſs with our men of wit and ſenſe, but what is agreeable with the niceſt reaſon; and every man's reaſon is his own underſtanding These mighty pretenders have no truer ground to go upon than other men. They plead for right reaſon, but they mean their own. In the mean time, they take from us our ſureſt guide, and religion ſuffers by their contentions about it. *Baker.*

Philoſophy is then only valuable, when it ſerves for the law of life, and not the oſtentation of ſcience. *Engliſhm.*

Though a man may not be a logician, or naturaliſt, yet he is never the further off by it from being either liberal, or modeſt, or charitable. *M. Aurel.*

No knowledge which terminates on curioſity and ſpeculation, is comparable to that which is of uſe; and of all uſeful knowledge, that is moſt ſo which conſiſts in a due care and juſt notion of ourſelves. *St. Bernard.*

Weak and little ſouls are ſpoiled by learning; but vigorous and great ones are perfected by it. *Charron.*

Rectitude of will is a greater ornament and perfection, than brightneſs of underſtanding; and to be divinely good, more valuable than any other wiſdom and knowledge.

However we may be puffed up with vain conceits, and flatter our ſelves with diſcoveries of new worlds of learning, it is certain we are yet much in the dark; that many of our deſcoveries are purely imaginary, and that the ſtate of learning is ſo far from perfection, much more from being the ſubject of oſtentation, that it ought to teach us modeſty, and keep us humble. *Baker.*

Some are ſo very ſtudious of learning what was done by the antients, that they know not how to live with the moderns. *Pen.*

What are we the better for the voluminous hiſtory of the world, even if we had it all without book? for the records of all the tyrannies and rebellions that ever paſſed from the creation to this day? How much better were it to check the growth of our own iniquities, than to tranſmit the ſtory of other people's? *Bona.*

A man of ſenſe does not ſo much apply himſelf

ſelfto the moſt learned writings, in order to acquire knowledge, as to the moſt rational, to fortify his reaſon. *St Evremond.*

Ariſtippus ſaid, That the only fruit he had received from his philoſophy. was to ſpeak plainly to all the world, to tell freely his thoughts of things.

To preſerve the entire liberty of one's judgment, without being prepoſſeſſed with falſe reaſon, or pretended authority, is a ſtrength of mind whereof few are capable. *Reſl. on phiſof.*

The ſuperfine ſubtilties of the ſchools ſpeak many ſharp things, but utterly unneceſſary, and void of effect. Too much refining deſtroys pure reaſon. *Spec.*

Fine ſenſe, and exalted ſenſe, are not half ſo uſeful as common ſenſe *Dean Swift.*

Men are apt to overvalue the tongues, and to think they have made a conſiderable progreſs in learning when they have once overcome theſe: yet in reality there is no internal worth in them; and men may underſtand a thouſand languages without being the wiſer. *Baker.*

A ſincere confeſſion of our ignorance, is one of the faireſt and ſureſt teſtimonies of our judgment. *Montaigne.*

What is the whole creation, but one great library? every page in theſe volumes, are impreſſed with radiant characters of infinite wiſdom; and all the perfections of the univerſe are contracted with ſuch inimitable art in man, that

that he needs no other book but himſelf, to make him a compleat philoſopher. *Turkiſh Spy.*

There is no end of books. Our libraries are furniſhed for ſight and oſtentation, rather than uſe; the very indexes are not to be read over in an age: and in this multitude how great a part of them are either dangerous, or not worth the reading! A few books well choſen, and well made uſe of, will be more profitable, than a great confuſed Alexandrian library.

One would admire how it is poſſible for a wiſe man to ſpend his life in unprofitable inquiries. Some men, ſays St Evremond, make a merit of knowing what they might as well be ignorant of, and are abſolute ſtrangers to what's really worth knowing.

Lycurgus remarked, That ſubtil ſpeculations, and all the refinements of ſcience, ſerved to ſpoil the underſtanding, and corrupt the heart; for which reaſon he made little account of them.

Moſt men take leaſt notice of what is plain, as if it were for no uſe; but puzzle their thoughts, and loſe themſelves in thoſe vaſt depths and abyſſes which no human underſtanding can fathom. *Dr Sherlock.*

The ways of nature, like thoſe of God, are paſt man's finding out. *Baker.*

To be proud of learning, is the greateſt ignorance in the world. *Bp Taylor.*

It is a ſilly conceit, that men without languages.

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ges are alſo without underſtanding. It is apparent in all ages, that ſome ſuch have been even prodigies for ability; for it is not to be believed, that Wiſdom ſpeaks to her diſciples only in Latin, Greek, and Hebrew. *Dr Fuller.*

Marius did never bluſh to profeſs before the ſenate his being ignorant in the Greek, and his careleſſneſs in being otherwiſe, conſidering how little he obſerved it helped ſuch as were ſkilled therein to the purchaſing of virtue.

The pains we take in books or arts which treat of things remote from the uſe of life, is a buſy idleneſs *Dr Fuller.*

Though a man may become learned by another's learning, he can never be wiſe but by his own wiſdom. *Montaigne.*

There is no neceſſity of being led through the ſeveral fields of knowledge. It will be ſufficient to gather ſome of the faireſt fruit from them all, and ſo lay up a ſtore of good ſenſe, ſound reaſon, and ſolid virtue. *Felton's diſſ.*

It is the work of fancy to enlarge, but of judgment to ſhorten and contract; and therefore this muſt needs be as far above the other, as judgment is a greater and nobler faculty than fancy or imagination. *Dr South.*

The variety of opinions among the learned manifeſteth, that there can be no certainty where there is ſo much diſſent.

We rarely meet with perſons that have a true judgment; which, in many, renders literature

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terature a very tireſome knowledge. Good judges are as rare as good authors. *St Evremond.*

It happens to men truly learned, as to ears of corn; they ſhoot up and raiſe their heads high, while they are empty; but when full and ſwelled with grain, they begin to flag and droop. *Montaigne.*

We read of a philoſopher, who declared of himſelf, that the firſt year he entered upon the ſtudy of philoſophy, he knew all things; the ſecond year he knew ſomething; but the third year nothing. The more he ſtudied, the more he declined in the opinion of his own knowledge, and ſaw more of the ſhortneſs of his underſtanding.

The curioſity of ſeeing into every thing, explaining every thing, and adjuſting it to our weak ideas, is the moſt dangerous diſeaſe of the human mind. *Travels of Cyrus.*

That good ſenſe, ſays Comines, which nature affords us, is preferable to moſt of the knowledge that we can acquire.

Of all parts of wiſdom, the practice is the beſt. Socrates was eſteemed the wiſeſt man of his time; becauſe he turned his acquired knowledge into morality, and aimed at goodneſs more than greatneſs.

A curſory knowledge, though it be exact enough for the ſchools, is more pleaſant, and perhaps more uſeful, than to overburden the

brain

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brain with reading intricate and voluminous authors.

Men gain little by philoſophy but the means to ſpeak probably of every thing, and to make themſelves be admired by the leſs knowing. *Deſcartes.*

He who wants good ſenſe, is unhappy in having learning: for he has thereby more ways of expoſing himſelf. *Tatler.*

Subtile ſophiſtry preverteth true philoſophy.

Wrangling about frivolous criticiſms in words, though it is a great part of the buſineſs of a ſchool, is too pedantic and low for a generous converſe; while he that is well grown in knowledge, may perhaps forget, or not ſo much reſpect, the firſt rudiments of letters; it being more grateful to the mind to contemplate the ſtructures of learning, as they ſtand furniſhed and adorned, than to diſcuſs the low materials of their foundations.

One philoſopher is worth a thouſand grammarians. Good ſenſe and reaſon ought to be umpire of all rules, both ancient and modern. *Rochefocault.*

Too ſervile a ſubmiſſion to the books and opinions of the antients, hath ſpoiled many an ingenious man, and plagued the world with abundance of extravagant and abſurd notions. *Dr Fuller.*

True eloquence, is good ſenſe delivered in a natural and unaffected way, without the artificial ornaments of tropes and figures. Our

common

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common eloquence is uſually a cheat upon the underſtanding: it deceives us with appearances, inſtead of things; and makes us think we ſee reaſon, whilſt it is only tickling our ſenſe. *Baker.*

Obſcurity in writing is commonly an argument of darkneſs in the mind. The greateſt learning is to be ſeen in the greateſt plainneſs. *Bp Wilkins.*

It is an idle fancy of ſome, to run out perpetually upon ſimilitudes, confounding their ſubject by the multitude of likeneſſes, and making it like ſo many things, that it is like nothing at all. *Felton's diſſert.*

Difficult and abſtruſe ſpeculations raiſe a noiſe and a duſt; but when we examine what account they turn to, little comes of them but heat, and clamour, and contradiction. *Charron.*

The reaſon of things lies in a narrow compaſs, if the mind could at any time be ſo happy as to light upon it. Moſt of the writings and diſcourſes in the world are but illuſtration and rhetoric; which ſignifies as much as nothing to a mind in purſuit after the philoſophical truth of things. *Dr South.*

Though it may be an argument of a great wit, to give ingenious reaſons for many wonderful appearances in nature; yet it is an evidence of ſmall judgment, to be poſitive in any thing but the knowledge of our own ignorance. *Engl. Theoph.*

It paſſes for an ornament to borrow from other

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other tongues, where we may be better furniſhed in our own. *Spectator.*

Pedantry is a vice in all profeſſions, itſelf no profeſſion. *Walker.*

Suppoſe a man knows what is Greek, Latin, French, Spaniſh, or Italian, for a horſe; this makes the man no more the wiſer, than the horſe the better. *Sir T. P. Blount.*

Languages are not to be deſpiſed, but things are ſtill to be preferred.

One of the antients, who was reproached that he profeſſed philoſophy, of which he nevertheleſs in his own judgment made no great account, made anſwer, That this was truly to philoſophize.

The moſt reſplendent ornament of man, is judgment: here is the perfection of his innate reaſon; here is the utmoſt power of reaſon joined with knowledge.

It is no ſmall progreſs in philoſophy, to have learned, how much obſcurity and uncertainty is mingled with our exacteſt knowledge, and to be ſatisfied to be ignorant of that which cannot be known. *Reſt. on philoſ.*

There are impertinent ſtudies, as well as impertinent men. *Seneca.*

Do but hear a philoſophical lecture: the invention, reaſon, eloquence, good ſenſe, and all that do immediately ſtrike your fancy, and move you; but there is nothing in it that touches your conſcience; it is not addreſſed to that. This made Ariſto ſay, That neither a

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ſtove nor a lecture did ſignify any thing, unleſs they cleanſed and made one better. *Montaigne.*

Eloquence is leſs the talent of inforcing truth than of impoſing falſehood.

It was a ſaying of Cicero, That oratory was but his ornament as a commonwealth's man; and that philoſophy and reaſon were his profeſſion as a man.

Phocion was preferred before Demoſthenes, in that he always filled his ſpeeches with ſubſtantial matter. He was ſparing of rhetoric, and full of reaſon.

Such books as teach ſapience and prudence, and ſerve to eradicate errors and vices, are the moſt profitable writings in the world, and ought to be valued and ſtudied more than all others whatſoever,

Inſtead of labouring in nice learning and intricate ſciences, inſtead of trifling away precious time upon the ſecrets of nature, or myſteries of ſtate; it were better to ſeek that only which is really and ſubſtantially good. Our pains ſhould be to moderate our hopes and fears, to direct and regulate our paſſions, to bear all injuries of fortune or men, and to attain the art of contentment; and then we cannot have much more to wiſh for. *Dr. Fuller.*

Art is long, and life but ſhort. *Hippocrates.*

The wiſdom of the antients, as to the government of life, was no more than certain

precepts

precepts what to do, and what not: and men were much better in that ſimplicity; for as they came to be more learned, they grew leſs careful of being good. That plain and open virtue is now turned into a dark and intricate ſcience; and we are taught to diſpute, rather than to live. *Seneca.*

If I ſtudy, ſays Montaigne, it is for no other ſcience than what treats of the knowledge of myſelf, and inſtructs me how to live and die well.

The Lacedemonians applied their minds to no learning but what was uſeful; and would not ſuffer the profeſſors of any ſpeculative ſciences to live in their government, leaſt, by their diſputations and empty notions, they ſhould deprave the true excellency of virtue. *Plutarch.*

'Tis a miſtake to think, that a large ſyſtem of ethics, diſſected according to the niee preſcriptions of logic, and methodically repleniſhed with definitions, diviſions, diſtinctions, and ſyllogiſms, is requiſite or ſufficient to make men virtuous. The actual poſſeſſion of one virtue is preferable to the bare ſpeculative knowledge of all arts and ſciences together. *R. Boyle.*

The moral philoſophy of Ariſtotle, Socrates, Plato, &c. can make men only philoſophers, and are too weak to make them thoroughly good; neither is it in any of their fair maxims, that patience in affliction, and fortitude againſt adverſity, is to be found. *Reſl. on philoſ.*

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There are a great many ſpeculations, which divines trouble themſelves and the world with, which they themſelves do yet confeſs are not neceſſary to any man's ſalvation, and conſequently which a man is no more obliged to buſy his head with, than with any problems in geometry. *Bp. Synge.*

Our controverſies about religion have brought at laſt even religion itſelf into controverſy. The ſchoolmen have ſpun the thread too fine, and made chriſtianity look liker a courſe of philoſophy, than a ſyſtem of faith, and ſupernatural revelation: ſo that the ſpirit of it evaporates into niceties, and exerciſes of the brain; and the contention is not for truth, but victory. *Sir R. l'Eſtrange.*

A good man will ſee his duty with only a moderate ſhare of caſuiſtical ſkill; but into a perverſe heart this ſort of wiſdom enters not. Were men as much afraid of ſin, as they are of danger, there would be few occaſions of conſulting our caſuiſts. *Baker.*

It is better to be affected with a true penitent ſorrow for ſin, than be able to reſolve the moſt difficult caſes about it. *Thomas a Kempis.*

Men that are deſtitute of religion, (ſays Lactantius), are ſo far from being learned philoſophers, that they ought not to be eſteemed ſo much as reaſonable men.

Knowledge will not be acquired without pains and application. It is troubleſome and deep digging for pure waters; but when once you

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you come to the ſpring, they riſe up and meet you. *Feiton's diſſert.*

Learning is preferable to riches, and virtue to both.

There is nothing good or evil, but virtue, or vice. What is knowledge good for, which does not direct and govern our lives? *Dn. Sherlock.*

Uſeful knowledge can have no enemies except the ignorant. It cheriſhes youth, delights the aged, is an ornament in proſperity, and yields comfort in adverſity.

Knowledge that is of uſe, muſt be allowed to be the greateſt and the nobleſt acquiſition that man can gain. But to run on in their diſputations, whether privation be a principle? Whether any thing can be made of nothing? Whether there be an empty ſpace in the compaſs of nature? or whether the world ſhall have an end? and ſuch like, is without an end, and to no end.

The diffuſion of the mind into variety of thoughts and ſubjects, renders it incapable of any deep ſearch.

Wiſe men are inſtructed by reaſon; men of leſs underſtanding, by experience; the moſt ignorant, by neceſſity; and beaſts, by nature. *Cicero.*

It is an argument of a truly brave diſpoſition in a learned man, not to aſſume the name and character of one. *Plutarch.*

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Though the ſimpleſt man knows he has the faculties of imagination, apprehenſion, memory, reflection; yet the learnedeſt cannot aſſign where they are ſeated, or by what means they operate.

The two moſt eſſential points in moral philoſophy, are, a laſt end, and the means to attain it, and that beatitude conſiſts in the nobleſt action of man in reference to the moſt excellent object. *Ariſtotle.*

If our painful peregrination in ſtudies be deſtitute of the ſupreme light, it is nothing elſe but a miſerable kind of wandering. *Scaliger.*

It is with the mind as with the will and appetites: For as after we have tried a thouſand pleaſures, and turned from one enjoyment to another, we find no reſt to our deſires, till we at laſt fix them upon the ſovereign good; ſo in purſuit of knowledge we meet with no tolerable ſatisfaction to our minds, till, after we are wearied with tracing other methods, we turn them at laſt upon the one ſupreme and unerring truth. And were there no other uſe of human learning, there is at leaſt this in it, that by its many defects it brings us to a ſenſe of our own weakneſs, and makes us more readily, and with greater willingneſs, ſubmit to revelation. *Baker.*

True philoſophy, ſays Plato, conſiſts more in fidelity, conſtancy, juſtice, ſincerity, and in the love of our duty, than in a great capacity.

The

The higheſt learning, is to be wiſe; and the greateſt wiſdom, is to be good. *M. Aurel.*

The main opportunity for knowledge, is after this life; but the only opportunity of being good, is now: and if we take care to improve this, we are ſufficiently ſecure of the other; but if this be neglected, all is loſt.

We know little of the cauſes of things, but may ſee wiſdom enough in every thing: And could we be content to ſpend as much time in contemplating the wiſe ends of providence, as we do in ſearching into cauſes, it would certainly make us better men, and not worſe philoſophers. *Baker.*

It was an uſual ſaying of Mr Paſchal, That ſciences produced no conſolation in the times of affliction; but the knowledge of chriſtianity was a comfort both in adverſity, and defect of all other knowledge.

The height of all philoſophy both natural and moral, is to know thyſelf; and the end of this knowledge, is to know God.

In vain do we ſeek for a true and laſting ſatisfaction in any other books than the holy ſcriptures; wherein are contained all things neceſſary to the happineſs of this and the life hereafter.

As the moon, for all thoſe darker parts we call ſpots, gives us a much greater light than the ſtars that ſeem all luminous, ſo do the ſcriptures afford more light than the brighteſt human authors. In them the ignorant may learn all

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all requiſite knowledge, and the moſt knowing may learn to diſcern their ignorance. *R. Boyle.*

Among the many commendable excellencies of holy writ, this is none of the leaſt, that it is a treaſury of all kind of learning, both divine and human, ſupernatural and natural, theological and moral. What deep ſecrets of philoſophy, ſublime notions concerning the heavens, the ſun, and the ſtars, may be read in many of theſe pages! No ſuch deſcriptions of ethical virtues, rules of policy, precepts for œconomical practice, as theſe holy lines afford.

There is but one way to heaven for the learned and the unlearned. *Bp Taylor.*

He that knows what belongs to his ſalvation, has learned what is ſufficient. *Bona.*

At the day of judgment, thou ſhall not be aſked, what proficiency thou haſt made in logic, metaphyſic, aſtronomy, or any other ſcience; but, whether thou haſt lived according to thy nature, as a man endued with reaſon and morality. *Turkiſh Spy.*

Were matters ſo managed, that men turned their ſpeculation into practice, and took care to apply their reading to the purpoſes of human life, the advantage of learning would be unſpeakable; and we ſee how illuſtriouſly ſuch perſons ſhine in the world: and therefore nothing can be ſaid to the prejudice of learning in general; but only to ſuch a falſe opinion of it, as depends upon this alone for the moſt eligible,

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eligible, and only qualification of the mind of man; and ſo reſts upon it and buries it in inactivity. *Charron.*

All things elſe being tranſitory and periſhing, the true wiſdom is, to think of eternity; and to be a good man, is the beſt of philoſophers. *Reſl. on philoſ.*

Of Proſperity and Adverſity, Contentment and Humility.

IT may boldly be affirmed, that good men generally reap more ſubſtantial benefit from their afflictions, than bad men do from their proſperities; and what they loſe in wealth, pleaſure, or honour, they gain with vaſt advantage in wiſdom, and goodneſs, and tranquility of mind. *Dr Scott.*

Contentment excludes all murmuring and repining at the allotments of providence, all ſolicitude and anxious thoughts about future events, further than ſuch precautions as are within the ſphere of human prudence.

The compendious addreſs to wealth, as Plato obſerved, is not to increaſe poſſeſſions, but leſſen deſires.

If you are diſquieted at any thing, you ſhould conſider with yourſelf, Is the thing of that worth, that for it I ſhould ſo diſturb myſelf,

ſelf, and loſe my peace and tranquility? *M. Aurel.*

Proſperity is not without its troubles, nor adverſity without its comforts.

A good man, whether he be rich or poor, ſhall at all times rejoice with a chearful countenance.

Contentment is only to be found within ourſelves. A man that is content with a little, has enough; he that complains, has too much.

If you can live free from want, care for no more; for the reſt is but vanity. *Sir W. Raleigh.*

Gyges, the rich King of Lydia, inquired of the oracle, Who was happier than himſelf? The oracle anſwered, Aglaius; who was a poor Arcadian, contented with a little.

He that can well endure, may without difficulty overcome.

The conſideration of a greater evil, is a ſort of remedy againſt a leſſer. Ariſtippus had a farm burnt down; and when a friend of his expreſſed a concern for him, he ſaid, I have three farms yet left, and thou haſt but one in all; and have more reaſon to lament thy misfortune, than thou mine. *Plut.*

To live, nature affordeth; to live content, wiſdom teacheth.

A very little is ſufficient for a man well nurtured.

If we will create imaginary wants to ourſelves, why do we not create an imaginary ſatisfaction to them? It were the merrier frenzy of the

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the two, to be like the Athenian, who fancied all the ſhips that came into the harbour, were his own.

Socrates rightly ſaid of contentment, oppoſing it to the riches of fortune and opinion, That it is the wealth of nature; for it gives every thing that we want, and really need.

Proſperity hath always been the cauſe of far greater evils to men, than adverſity; and it is eaſier for a man to bear this patiently, than not to forget himſelf in the other. *Fr. Acad.*

They are always impaired by affliction, who are not thereby improved.

Among all other virtues, humility, though it be loweſt, yet is pre-eminent. It is the ſafeſt, becauſe it is always at anchor; and that man may be truly ſaid to live with moſt content in his calling, that ſtrives to live within the compaſs of it. *Richi.*

Proud men never have friends: neither in proſperity, becauſe they know no body; nor in adverſity, becauſe then no body knows them.

He who thinks no man above him but for his virtue, none below him but for his vice, can never be obſequious or aſſuming in a wrong place. *Tatler.*

That which is a neceſſity to him that ſtruggles, is little other than choice to him that is willing. It is bitter to be forced to any thing; but things are eaſy when they are complied with. *Seneca.*

Many afflictions may befal a good man, but no

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no evil: for contraries will never incorporate. All the rivers in the world are never able to change the taſte and quality of the ſea.

The race is not always to the ſwift, nor the battle to the ſtrong; neither bread to the wiſe, nor riches to men of uuderſtanding, nor favour to men of ſkill; but time and chance happeneth to them all.

Wealth and titles are only the gifts of fortune; but peace and content are the peculiar endowments of a well-diſpoſed mind; a mind that can bear affliction without a murmur, and the weight of a plentiful fortune without vainglory; that can be familiar without meanneſs, and reſerved without pride.

The greateſt ornament of an illuſtrious life, is modeſty and humility, which go a great way in the character even of the moſt exalted princes. *Bona.*

To be in á low condition, and contented, affords the mind an exquiſite enjoyment of what the ſenſes are robbed of. If therefore thou wouldſt be happy, bring thy mind to thy condition.

We muſt needs have ſome concern when we look into our loſſes: but if we conſider how little we deſerve what is left, our murmurs will turn into thankfulneſs.

If thou faint in the day of adverſity, thy ſtrength is ſmall.

The diſcontents of the poor are much eaſier allayed than thoſe of the rich.

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I find it a very hard thing, ſays Montaigne, to undergo misfortunes; but to be content with a competent meaſure of fortune, and to avoid greatneſs, I think a very eaſy matter.

Solon being aſked by Crœſus, Who in the whole world was happier than he? he anſwered, Tellus; who, though he was poor, was a good man, and content with what he had, and died in a good old age.

As no good is perfect, ſo neither is any evil at its higheſt pitch. That which proceeds from heaven, requires patience; and that which comes from the world, prudence.

Nothing would be more unhappy, ſaid Demetrius, than a man who had never known affliction.

The beſt need afflictions for trial of their virtue. How can we exerciſe the grace of contentment, if all things ſucceed well? or that of forgiveneſs, if we have no enemies?

A good conſcience is to the ſoul, what health is to the body. It preſerves a conſtant eaſe and ſerenity within us, and more than countervails all the calamities and afflictions which can poſſibly befal us. *Mr Addiſon.*

The greateſt misfortune of all, is not to be able to bear misfortune. *Bias.*

Every man has his chain and his clog: only it is looſer and lighter to one man than to another; and he is more at eaſe that takes it up, than he that drags it.

Our ſovereign remedy againſt diſcontent, is

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conſtancy of mind. Nothing is above him that is above fortune.

A long proſperity is ever ſuſpected; that which hath its interruptions, is always the ſurer.

The way to make future calamities eaſy to us in the ſufferance, is to make them familiar to us in the contemplation.

If we would begin at the right end, and look with as much compaſſion on the adverſities of ſome, as we do with envy at the proſperities of others, every man would find cauſe to ſit down contentedly with his own burden.

No line holds the anchor of contentment ſo faſt as a good conſcience. This cable is ſo ſtrong, and well compact, that when force is offered to it, the ſtraining rather ſtrengthens, by uniting the parts more cloſe.

He that needs leaſt, ſaid Socrates, is moſt like the Gods, who need nothing.

When Alexander ſaw Diogenes ſitting in the warm ſun, and aſked what he ſhould do for him? he deſired no more, than that he would ſtand out of his ſunſhine, and not take from him what he could not give.

A man cannot be unhappy under the moſt depreſſed circumſtances, if he uſes his reaſon, not his opinion. And the moſt exalted fortunes are (if reaſon be not conſulted) the ſubject of a wiſe man's pity.

The moſt excellent of all moral virtues, is to have a low eſteem of ourſelves; which has this

this particular advantage, that it attracts not the envy of others.

A quiet and contented mind, is the ſupreme good; the utmoſt felicity man is capable of in this world: and the maintaining ſuch an uninterrupted tranquillity of ſpirit, is the very crown and glory of wiſdom.

The conflict of patience, ſaith Euripides, is ſuch, that the vanquiſhed is better than the vanquiſher.

A virtuous man is more peaceable in adverſity, than a wicked man in proſperity.

This is the foundation of contentment in all conditions, and of patience under ſufferings, that death, which is not far off, when it removes us out of this world, will take us from all the ſufferings of it. *Dn Sherlock.*

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Of Friendſhip.

WE ſhould chuſe a friend endued with virtue, as a thing in itſelf lovely and deſirable; which conſiſts in a ſweet and obliging temper of mind, and a lively readineſs in doing good offices. *Plut.*

It was ever my opinion, ſays Horace, that a chearfnl good-natured friend is ſo great a bleſſing, that it admits of no compariſon but itſelf.

Cicero uſed to ſay, That it was no leſs an

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evil for man to be without a friend, than to have the heavens without a ſun. And Socrates thought friendſhip the ſweeteſt poſſeſſion, and that no piece of ground yielded more or pleaſanter fruit, than a true friend.

True friends are the whole world to one another; and he that is a friend to himſelf, is alſo a friend to mankind. There's no reliſh in the poſſeſſion of any thing without a partner. *Seneca.*

It is no flattery to give a friend a due character; for commendation is as much the duty of a friend, as reprehenſion. *Plut.*

Only good and wiſe men can be friends; others are but companions.

It is a ſtrange thing to behold what groſs errors and extreme abſurdities many (eſpecially of the greater ſort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune. *Ld Bacon.*

More hearts pine away in ſecret anguiſh, for unkindneſs from thoſe who ſhould be their comforters, than for any other calamity in life. *Dr Young.*

Worthy minds deny themſelves many advantages, to ſatisfy a generous benevolence, which they bear to their friends in diſtreſs. *Spec.*

The kindneſſes of a friend lye deep; and whether preſent or abſent, as occaſion ſerves, he is ſolicitous about our concerns. *Plutarch.*

A friendſhip with a generous ſtranger, is commonly

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commonly more ſteady than with the neareſt relation.

If the minds be conſonant, the beſt friendſhip is between different fortunes. *Dr Fuller.*

It is an eaſy purchaſe, when friends are gained by kindneſs and affability.

The greater a man is, the more need he hath of a friend, and the more difficulty there is of finding and knowing him.

Liberality is the beſt way to gain affection; for we are aſſured of their friendſhip, to whom we are obliged. *St Evremond.*

A forwardneſs to oblige, is a great grace upon a kindneſs, and doubles the intrinſic worth. In theſe caſes, that which is done with pleaſure, is always received ſo. *Collier.*

There is no pre-eminence among true friends; for whether they are equally accompliſhed or not, they are equally affected to one another. *Plut.*

Anger among friends is unnatural; and therefore when it happens, is more tormenting. *Dr Young.*

He will find himſelf in a great miſtake, that either ſeeks for a friend in a palace, or tries him at a feaſt. *Seneca.*

True friendſhip is made up of virtue, as a thing lovely; of familiar converſation, as pleaſant; and advantage, as neceſſary.

Nothing can impair perfect friendſhip, becauſe truth is the only bond of it.

Friendſhip improves happineſs, and abates

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miſery, by the doubling of our joy, and dividing of our grief. *Cicero.*

An eſtranged friend is apt to overflow with tenderneſs and remorſe, when a perſon that was once eſteemed by him, undergoes any misfortune. *Spec.*

To part with a tried friend without very great provocation, is unreaſonable levity. Nothing but plain malevolence can juſtify diſunion; malevolence ſhewn either in a ſingle outrage unretracted, or in habitual ill-nature. *Col.*

There is little friendſhip in the world, and leaſt of all between equals, which was wont to be magnified. That which is, is between ſuperior and inferior, whoſe fortunes may comprehend one the other. *Ld Bacon.*

A gentle acceptance of courteſies is as material to maintain friendſhip, as bountiful preſents.

Many begin friendſhips, and cancel them on ſlight occaſions; and great enmity often ſucceeds to a tender affection.

If you have not the indulgence to pardon your friends, nor they the ſame to pardon you, your friendſhip will laſt no longer than it can ſerve both your intereſts.

Late ere I love, ſaid Auguſtus, as long ere I leave.

He that loves upon the account of virtue, can never be weary; becauſe there are always freſh charms to attract and entertain him.

Sylla's monument had this inſcription: No friend

friend ever overcame me with kindneſs, no enemy with injury.

The beſt friendſhip is to prevent a requeſt, and never put a man to the confuſion of aſking. To aſk, is a word that lies heavily on the tongue, and cannot well be uttered but with a dejected countenance. We ſhould, therefore, ſtrive to meet our friend in his wiſhes, if we cannot prevent him.

A man may have a thouſand intimate acquaintance, and not a friend among them all. If you have one friend, think yourſelf happy.

It is a certain principle, That friendſhip cannot long ſubſiſt between many perſons. *St Evremond.*

The higheſt pleaſure in friendſhip, is a free communication of all thoughts, deſigns, and counſels.

There cannot be a greater treachery, than firſt to raiſe a confidence, and then deceive it. *Dr Fuller.*

Proſperity is no juſt ſcale; adverſity is the only balance to weigh friends. *Plut.*

A great advantage of friendſhip, is the opportunity of receiving good advice: it is dangerous relying always upon our own opinion. Miſerable is his caſe, who, when he needs, hath none to admoniſh him *Collier.*

When once you profeſs yourſelf a friend, endeavour to be always ſuch. He can never have any true friends, that will be often changing them. *Epicur. morals.*

Though

Though we ought not to love our friends only for the good they do us; yet it is plain they love not us, if they do not aſſiſt us when it is in their power.

To owe an obligation to a worthy friend, is a happineſs, and can be no diſparagement. *Charron.*

Gratitude preſerves old friendſhip, and procures new.

Being ſometimes aſunder, heightens friendſhip. The great cauſe of the frequent quarrels between relations, is their being ſo much together.

An enemy that diſguiſes himſelf under the vail of friendſhip, is worſe than he who declares open hoſtility.

Falſe is their conceit, who ſay, The way to have a friend is, not to make uſe of him. Nothing can give greater aſſurance, that two men are friends, than when experience makes them mutually acknowledge it. *Dr Fuller.*

As he that hath but a few books, and thoſe good, may receive more improvement from them, than another who hath a great number of indifferent ones; ſo it is in the choice of our friends: no matter how few, ſo they be diſcreet and virtuous.

Wealth without friends, is like life without health; the one an uncomfortable fortune, the other a miſerable being.

Friendſhip can never ſuffer ſo much by any other

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other kind of wrong, as by that of a cauſeleſs ſuſpicion.

Nothing is more grievous than the loſs of his friendſhip whom we have greatly eſteemed, and leaſt feared would fail us. *Spectator.*

A friendſhip of intereſt laſts no longer than the intereſt continues: whereas true affection is of the nature of a diamond; it is laſting, and it is hard to break.

Without friends the world is but a wilderneſs. *Ld Bacon.*

A man may eaſily ſecure himſelf from open and profeſſed enemies; but from ſuch as under a pretence of amity deſign him injury, there is no ſanctuary. Who would imagine, that a pleaſing countenance could harbour villany; or that a ſmile could ſit upon the face of miſchief?

Whoſoever would reclaim his friend, and bring him to a true and perfect underſtanding of himſelf, may privately admoniſh, but muſt never publicly reprehend him. An open admonition is an open diſgrace.

As certain rivers are never ſo uſeful as when they overflow; ſo hath friendſhip nothing more excellent in it than exceſs, and doth rather offend in her moderation, than in her violence.

A faithful friend is the medicine of life, and his excellency is invaluable.

Friendſhip has a noble effect upon all accidents and conditions. It relieves our cares, raiſes our hopes, and abates our fears. A friend who relates his ſucceſs, talks himſelf into a new pleaſure;

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pleaſure; and, by opening his misfortunes, leaves part of them behind him. *Collier.*

Proſperity gains friends, and adverſity tries them.

When a friend aſketh, there is no to-morrow.

All men have their frailties. Whoever looks for a friend without imperfections, will never find what he ſeeks; we love ourſelves with all our faults, and we ought to love our friend in like manner.

Charity is friendſhip in common, and friendſhip is charity incloſed.

It is with ſincere affection or friendſhip, as with ghoſts and apparitions: a thing that every body talks of, and ſcarce any hath ſeen. *Rochef.*

Friends muſt be preſerved with good deeds, and enemies reconciled with fair words.

Whoever moves you to part with a true and tried friend, has certainly a deſign to make way for a treacherous enemy. *Sir R. L'Eſtrange.*

He is happy, that finds a true friend in extremity; but he is much more ſo, who findeth not extremity whereby to try his friend. *Ariſtotle.*

No man can lay himſelf nnder an obligation to do an ill thing. Pericles, when one of his friends importuned his ſervice in an unjuſt matter, excuſed himſelf, ſaying, I am a friend as far as the altar.

It was a good ſpeech of Diogenes, We have need of faithful friends, or ſharp enemies.

Friendſhip is the moſt ſacred of all moral bonds. Truſts of confidence, though without any

any expreſs ſtipulation or caution, are yet, in the very nature of them, as ſacred as if they were guarded with a thouſand articles or conditions. *Sir R. L'Eſtrange.*

A true and faithful friend is a living treaſure: a comfort in ſolitude, and a ſanctuary in diſtreſs.

Some caſes are ſo nice, that a man cannot appear in them himſelf, but muſt leave the ſoliciting wholly to his friend. For the purpoſe: A man cannot recommend himſelf without vanity, nor aſk many times without uneaſineſs: but a kind proxy will do juſtice to his merits, and relieve his modeſty, and effect his buſineſs, without trouble or bluſhing. *Collier.*

A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

That friendſhip which conſiſts only in the reciprocation of civil offices, is but a kind of traffic; and it abides no longer than whilſt ſuch men can be uſeful to one another. 'Tis a negotiation, not a friendſhip, that has an eye to advantages.

An enemy may receive hurt by our hatred; but a friend will ſuffer greater injury by our diſſimulation. *St Evremond.*

Some enemies, as well as friends, are neceſſary; they make us more circumſpect, more diligent, wiſer, and better.

One friend is not bound to bear a part in the follies of another, but rather to diſſuade him from them; and if he cannot prevail, to tell him plainly, as Phocion did Antipater, I can't

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be both your friend and flatterer. *Plutarch.*

Hearts may agree, though heads differ.

Miſery, without a friend to bear a part, is very afflicting; and happineſs, without communication, is tedious; and, as Seneca has obſerved, ſometimes inclines us to make a voluntary choice of miſery, for novelty.

There is requiſite to friendſhip more goodneſs and virtue, than dexterity of wit, or height of underſtanding; it being enough, that men have ſufficient prudence to be as good as they ſhould be, in order to the compleating a virtuous friendſhip.

Next to the acquiring good friends, the beſt purchaſe is uſeful books.

'Tis better to be judge, ſaid Bias, between ſtrangers, than between intimates: for, by the firſt one is ſure to gain a friend, and by the other an enemy.

There can be no friendſhip where there is no freedom.

It is difficult to act the part of a true friend: for many times, by telling him of his failings, we loſe his affection; and if we are ſilent, we betray our own confidence. But we can't loſe a friend in a more honourable way, than in ſeeking by good-will to preſerve him.

There is nothing ſo engaging as a benevolent diſpoſition. This temper makes a man's behaviour inoffenſive, affable, and obliging; it multiplies friends, and diſarms the malice of an enemy.

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It will be very fit for all that have entered into any ſtrict friendſhip, to make this one ſpecial article in the agreement, That they ſhall mutually admoniſh and reprove each other. *Duty of man.*

Whatever is excellent, hath moſt of unity: and as a river divided into ſeveral ſtreams is more weak, ſo friendſhip ſhared amongſt many, is always languid and impotent.

As it is virtue which ſhould determine us in the choice of our friends; ſo it is that alone which we ſhould always regard in them, without inquiring into their good or ill fortune. *Bruyere.*

If a man be entertaining in his diſcourſe, and obliging in his actions; all that friendſhip pretends to, is done effectually. *Charron.*

A true friend unboſoms freely, adviſes juſtly, aſſiſts readily, adventures boldly, takes all patiently, defends courageouſly, and continues a friend unchangeably. *Pen.*

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Of Company, Converſation, and Deportment.

NOTHING more engages the affections of men, than an handſome addreſs, and graceful converſation. *Spectator.*

It is to the virtue and errors of our converſa-

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tion and ordinary deportment, that we owe both our enemies and our friends, our good or bad character abroad, our domeſtic peace and troubles, and in an high degree the improvement and depravation of our minds.

When you come into any company, obſerve their humours; ſuit your own carriage thereto, by which inſinuation you will make their converſe more free and open. Let your diſcourſe be more in queries and doubtings, than peremptory aſſertions or diſputings. *Sir Iſaac Newton.*

A man without complaiſance, ought to have a great deal of merit in the room of it.

Our converſation ſhould be ſuch, that youth may therein find improvement, women modeſty, the aged reſpect, and all men civility.

Talkativeneſs is uſually called a feminine vice: but it is poſſible to go into maſculine company, where it will be as hard to wedge in a word, as at a female goſſiping.

He whoſe honeſt freedom makes it his virtue to ſpeak what he thinks, makes it his neceſſity to think what is good.

Controverſies, for the moſt part, leave truth in the middle, and are factions at both ends.

He that is peremptory in his own ſtory, may meet with another that is peremptory in the contradiction of it; and then the two *Sir Poſitives* muſt have a ſkirmiſh.

Victory ever inclines to him that contends the leaſt.

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Leſs pains a man cannot take, than to hold his tongue. Hear much, and ſpeak little; for the tongue is the inſtrument of the greateſt good, and greateſt evil, that is done in the world. *Sir W. Raleigh.*

If any man offend thee with too much impertinent talk, do'nt give him the hearing, and that will be revenge enough.

Delight not thyſelf with lampoons, ſatyrs, and jeſts: for whatever pleaſure they procure at firſt, the reflection that follows is rarely favourable to the author.

Raillery muſt be fine and delicate, and ſuch as rather ſerves to heighten converſation, than offend the perſons which compoſe the aſſembly.

Vile and debauched expreſſions are the ſure marks of an abject and groveling mind, and the filthy overflowings of a vitious heart. *Spectator.*

The hatred of the vitious will do you leſs harm than their converſation.

Speak always according to your conſcience; but let it be done in the terms of good nature, civility, and good manners.

To inform, or be informed, ought to be the end of all conferences. Men are too apt to be concerned for their credit, more than for their cauſe. *Pen.*

Some ſay, that hurt never comes by ſilence: but they may as well ſay, that good never comes by ſpeech; for where it is good to ſpeak, it is ill to be ſilent.

Reſolve to ſpeak and act well in company, in

ſpite of thoſe that do ill; whoſe vice ſet againſt thy virtue, will render it the more conſpicuous and excellent. *Dr Fuller.*

A quaint and ſolicitous way of ſpeaking, is the ſign of a weak mind.

Freedom, which is the life of converſation, muſt be reciprocal, or it cannot be agreeable.

We ſhould always accommodate ourſelves to the capacity of thoſe with whom we converſe. The diſcourſe of ſome men is as the ſtars, which give little light, becauſe they are ſo high.

It is a great maſter-piece to ſpeak well, without affecting knowledge.

A prudent man deſires as much to inform himſelf, as to inſtruct others.

The art of pleaſing in company, is not to explain things too circumſtantially, but to expreſs only one part, and leave your hearers to make out the reſt.

Nothing requires more judgment than to rally inoffenſively, and to make this innocent war agreeable and pleaſant.

He that is truely polite, knows how to contradict with reſpect, and to pleaſe without adulation; and is equally remote from an inſipid complaiſance, and a low familiarity.

It is a ſure method of obliging in converſation, to ſhew a pleaſure in giving attention.

In diſcourſe it is good to hear others firſt; for ſilence hath the ſame effect as authority.

Better ſay nothing than not to the purpoſe;

and

and to ſpeak pertinently, conſider both what is fit, and when it is fit to ſpeak. *Pen.*

Rhetoric in ſerious diſcourſes is like the flowers in corn; pleaſing to thoſe who come only for amuſement; but prejudicial to him who would reap profit from it. *Dr Swift.*

As men of ſenſe ſay a great deal in few words; ſo the half-witted have a talent of talking much, and yet ſaying nothing. *Rochef.*

If you think twice before you ſpeak once, you will ſpeak twice the better for it. *Pen.*

Contrive as much as you can before-hand of what to diſcourſe, and lay your ſcene, which afterwards you may manage as you pleaſe.

One reaſon why we ſee ſo few agreeable in converſation, is, that almoſt every body is more intent upon what he himſelf hath a mind to ſay, than upon making pertinent replies to what the reſt of the company ſay to him. *Rochef.*

He that talks all he knows, will talk more than he knows. Great talkers diſcharge too thick to take always true aim.

To one you find full of queſtions it is beſt to make no anſwer at all.

We ſometimes ſhall meet with a frothy wit, who will rather loſe his beſt friend, than his worſt jeſt.

A man without ſecrecy is an open letter for every one to read.

Modeſty in your diſcourſe will give a luſtre to truth, and an excuſe to your errors.

Your wit may make clear things doubtful; but it

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it is your prudence to make doubtful things clear.

If your opinion be indefenſible, don't obſtinately maintain a bad cauſe. He that argues againſt truth, takes pains to be overcome.

We are not ſo much to regard who ſpeaks, as what is ſpoken.

In table-talk, ſays Montaigne, I prefer the pleaſant and witty before the learned and the grave.

Some men are ſilent for want of matter, or aſſurance; and ſome again are talkative for want of ſenſe.

It is a ſign of great prudence to be willing to receive inſtruction: the moſt intelligent perſon ſometimes ſtands in need of it.

Studied figures and ornaments in ſpeech are not always conformable to good ſenſe: they ſerve more to amuſe than to inſtruct: and are oftentimes a burden to the ſpeaker as well as the hearer.

Some men extinguiſh their own genius, by copying and ſtriving to aſſume that of others.

A reproof has more effect when it comes by a ſide-wind, than if it were leveled directly at the perſon.

It often happens in company, as in apothecaries ſhops, that thoſe pots which are empty, are as gaudily dreſſed and flouriſhed, as thoſe that are full. *Pen.*

There are braying men in the world, as well as braying aſſes: for what is loud and ſenſeleſs talking,

talking, huffing, and ſwearing, any other than a more faſhionable way of braying? *Sir R. L'Eſtrange.*

Too much aſſeveration gives ground of ſuſpicion. Truth and honeſty have no need of loud proteſtations.

The tongue is a wild beaſt, very difficult to be chained again, when once let looſe.

It was good advice given to one, not ſo much as to laugh in compliance with him that derides another; for you will be hated by him he derides.

We muſt ſpeak well, and act well. Brave actions are the ſubſtance of life, and good ſayings the ornament of it. *Art of Prud.*

He can never ſpeak well, that can never hold his tongue. It is one thing to ſpeak much, and another to ſpeak pertinently. Much tongue and much judgment ſeldom go together: for talking and thinking are two quite different faculties; and there's commonly more depth, where there's leſs noiſe.

Some people write, and others talk themſelves out of their reputation.

Converſation is generally confined to indifferent, low, or perhaps vitious ſubjects; and all that is ſerious or good, is almoſt baniſhed the world. Some are ſo black in the mouth, as to utter nothing that is decent; ſupplying want of wit with want of modeſty, and want of reputation with want of ſhame.

Buffoonry and ſcurrility are the corruption of wit, as knavery is of wiſdom.

There

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There is nothing more diſagreeable, than continual jeſting. By endeavouring to purchaſe the reputation of being pleaſant, a man loſes the advantage of being thought wiſe.

A jeſt told in a grave manner, has the better effect; but you extinguiſh the appetite of laughter in others, if you prevent them by your own.

The ſpleen does ſometimes great ſervice in company; it makes ill-nature paſs for ill health, dullneſs for gravity, and ignorance for reſervedneſs. *Collier.*

He that can reply calmly to an angry man, is too hard far him.

It is not grateful or diſcreet to dwell too long upon a ſubject; the brain being like a field; though never ſo rich, if you over-harrow it, you ſhall be ſure to turn up barren ground at laſt.

A man ſecluded from company, can have but the devil and himſelf to tempt him; but he that converſes much in the world, has almoſt as many ſnares as he has companions.

Good offices are the cement of ſociety.

To ſpeak ill of a man in his abſence, ſhews a baſe mind; and to his face, is adding affront to the ſcandal.

Caſual omiſſions, and little ſallies of heat or liberty, ſhould go for nothing.

A gentleman ſhould talk like a gentleman, which is like a wiſe man.

The ground of almoſt all our falſe reaſoning is, that

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that we ſeldom look any farther than on one ſide of the queſtion.

At table (it is a ſaying), the company ſhould never exceed that of the muſes, nor be under the number of the graces.

Some, under a fool's cap, exerciſe a knave's wit, making a ſeeming ſimplicity the excuſe of their impudence.

A too great credulity is great ſimplicity; and to believe nothing, becauſe our narrow capacities cannot comprehend it, is a great ſtupidity.

The life of life, is ſociety; of ſociety, freedom; of freedom, the diſcreet and moderate uſe of it.

It is a fair ſtep towards happineſs and virtue, to delight in the converſation of good and wiſe men; and where that cannot be had, the next point is, to keep no company at all. *Sen.*

He who treats men ingenuouſly, and converſes kindly with them, gains a good eſteem with a very eaſy expence.

Good-nature (ſays a polite author), is more agreeable in converſation than wit, and gives a certain air to the countenance, which is more amiable than beauty.

There is no man but delights to be queſtioned in his own profeſſion; when, being moved by others, he may ſeem to publiſh his knowledge without oſtentation.

It is ungenerous to give a man occaſion to bluſh at his own ignorance in any one thing, who perhaps may excel us in many.

Superlative

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Superlative commendations, beſides bringing in queſtion the ſincerity of the ſpeaker, often give offence to the hearer, and do no credit to the perſon commended.

To have the reputation of a wit, is but little credit; ſince it is generally applied rather to raillery and ſatyr, than pregnancy and beauty of conceit.

Inſtructions are entertained with better effect, when they are not too perſonally addreſſed. We may with civility glance at, but cannot without rudeneſs and ill-manners ſtare upon the faults and imperfections of any man.

Diſcretion of ſpeech is more than eloquence; and to ſpeak agreeably to him with whom we converſe, is more than to ſpeak in exact order. *Ld Bacon.*

True humour muſt conſiſt in a pleaſantry derived from nature; in vivacity and mirth without affectation, bounded by truth, and ſupported by good ſenſe.

The value of things is not in their ſize, but quality; and ſo of reaſon, which, wrapped in few words, hath the greater weight.

The greateſt wiſdom of ſpeech, is to know when, and what, and where to ſpeak; the time, matter, and manner. The next to it is ſilence.

To uſe too many circumſtances 'ere one come to the matter, is weariſome; to uſe none is blunt. *Ld Bacon.*

Some are ſo ſlow of ſpeech, and ſo very dull, that their heads may be compared to an Alembic,

Alembic, which gives you drop by drop an extract of the ſimples in it. *Balz.*

From ill air, we take diſeaſes; from ill company, vices and imperfections.

A true thing ſpoken by a falſe tongue, can hardly eſcape corrupting.

It is common with ſome men to ſwear, only to fill up the vacuities of their empty diſcourſe.

Common ſwearing argues in a man perpetual diſtruſt of his own reputation; and is an acknowledgment, that he thinks his bare word not to be worthy of credit. *Abp Tillotſon.*

That which is not fit to be practiſed, is not fit to be ſo much as mentioned.

Men are pleaſed with a jeſter, but never eſteem him. A merry fellow is the ſaddeſt fellow in the world. *Spectator.*

You will never be thought to talk too much, when you talk well; and always ſpeak too much, when you ſpeak ill.

He that hath a ſatyrical vein, as he maketh others afraid of his wit, ſo he had need be afraid of others memory. *Ld Bacon.*

The beſt knowledge of behaviour and converſe, is obſerving decencies.

As a man ſhould not conſtrue that in earneſt, which is ſpoken in jeſt; ſo he ſhould not ſpeak that in jeſt, which may be conſtrued in earneſt.

None above the character of wearing a churliſh man's livery, ought to bear with his ill manners. *Spectator.*

When things are plain of themſelves, a ſet argument

argument does but perplex and confound them. *Charron.*

In reaſoning, the beſt way to carry the cauſe, and which will bring the controverſy to a ſpeedy determination, is by aſking queſtions, and proceeding ſtill upon the adverſary's conceſſions.

Words are the pledges and pictures of our thoughts, and therefore ought not to be obſcure and obſolete. Truth (as Euripides ſays) loves plain language.

A man may contemplate virtue in ſolitude and retirement: but the practical part conſiſts in its participation, and the ſociety it hath with others; for whoſoever is good, is the better for being communicable.

We learn more truth of ourſelves from our enemies than our friends.

The talent of turning men into ridicule, and expoſing thoſe we converſe with, is the qualification of little, ungenerous tempers. The greateſt blemiſhes are often found in the moſt ſhining characters. But what an abſurd thing is it, to paſs over all the valuable parts of a man, and fix our attention on his infirmities; to obſerve his imperfections more than his virtues! *Spectator.*

A little wit, and a great deal of ill-nature, will furniſh a man for ſatyr; but the greateſt inſtance of wit, is to commend well. *Abp Tillotſon.*

Com-

Complaiſance renders a ſuperior amiable, an equal agreeable, and an inferior acceptable.

To mean wiſely, is better than to ſpeak eloquently.

It is an excellent rule to be obſerved in all diſputes, That men ſhould give ſoft words, and hard arguments; that they ſhould not ſo much ſtrive to vex, as to convince an enemy. *Bp Wilkins.*

Contradiction ſhould awaken our attention and care, but not our paſſion; we muſt be of no ſide or intereſt but that of truth.

Where-ever the ſpeech is corrupted, ſo is the mind. *Seneca.*

A great talker will always ſpeak, though no body minds him; nor does he mind any body, when they ſpeak to him.

Zeno, of all virtues, made his choice of ſilence: for by it, ſaid he, I hear other mens imperfections, and conceal my own.

Nothing is more ſilly than an ill-timed laugh. Many are ſeen to laugh at their own imperfections in another.

A jeſt is no argument, nor a loud laughter a demonſtration. *Sir R. L'Eſtrange.*

A man's attire, and exceſſive laughter, ſhew what he is.

He that in company only ſtudies mens diverſion, ſhall be ſure at the ſame time to loſe their reſpect. *Epict.*

Though wit be very uſeful, yet unleſs a wiſe man has the keeping of it, that knows when,

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and where, and how to apply it, it is like wildfire, that flies at rovers, runs hiſſing about, and blows up every thing that comes in its way, without any reſpect, or diſcrimination. *Dr Scott.*

A common ſwearer has a brain without any idea on the ſwearing ſide. *Tatler.*

The too frequent faſhion of oaths and imprecations, has no temptation to excuſe it, no man being born of a ſwearing conſtitution.

He that reveals a ſecret, injures them to whom he tells it, as well as himſelf. The beſt maxim concerning ſecrets, is, Neither to hear, nor to divulge them.

Gentle reply to ſcurrilous language is the moſt ſevere revenge.

The deepeſt waters are the moſt ſilent; empty veſſels make the greateſt ſound, and tinkling cymbals the worſt muſic. They who think leaſt, commonly ſpeak moſt. *Tatler.*

The heart of fools is in their mouth, but the tongue of the wiſe is in their heart.

Silence is ſometimes more ſignificant and ſublime, than the moſt noble and moſt expreſſive eloquence. *Tatler.*

Inſtructive ridicule often does more than reprehenſion.

It was a good reproof of Ariſtotle's to an egregious prater, that had perplexed him with many abſurd ſtories, and concluded every one with this idle repetition; And is not this a wonderful thing! No wonder at all, ſaid Ariſtotle,

ſtotle, this; but if a man ſhould ſtand ſtill to hear you prate thus, that were a wonder indeed.

A concluding face, put upon no concluding argument, is the moſt contemptible ſort of folly.

Metals are known by their weight, and men by their talk. Material gravity makes gold precious, and moral renders the man ſo.

To be reſerved in ſpeaking, is the ſeal of the capacity. *Gratian.*

No injury makes ſo deep an impreſſion in one's memory, as that which is done by a cutting, malicious jeſt; for let it be never ſo good, yet it is always extreme bad when it occaſions enmity.

It is uſual with obſtinate perſons, to regard neither truth in contradicting, nor benefit in diſputing. Poſitiveneſs is a certain evidence of weak judgment.

A well-bred man, ſays Montaigne, is always ſociable and complaiſant.

Complaiſance obliges while it reprehends. Without this the beſt advice ſeems but a reproach, praiſe is diſagreeable, and converſation troubleſome.

He that is not ſo exact as to pleaſe, ſhould at leaſt be ſo affable as not to diſoblige.

They who have the true taſte of converſation, enjoy themſelves in a communication of each others excellencies, and not in a triumph over their imperfections. *Spectator.*

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Too great a diſtruſt of one's ſelf, produces a baſe fear; which, depriving our minds of their liberty and aſſurance, makes our reaſonings weak, our words trembling, and our actions faint.

The only way to be amiable, is to be affable.

In converſation, a man of good ſenſe will ſeem to be leſs knowing, to be more obliging; and chuſe to be on a level with others, rather than oppreſs with the ſuperiority of his genius. *Tatler.*

We are apt to fall into error, when we ſtudy too much to pleaſe; and the ſubject of of our diſcourſe is often weakened by this too curious care to give it an agreeable variety, which would be more ſtrong, if it were more natural. We loſe what is ſolid, in too eager purſuit of what is ornamental.

In a ſpeech delivered in a public aſſembly, it is expected a man ſhould uſe all his reaſons in the caſe he handleth; but in private perſuaſions it is a great error. *Ld Bacon.*

The ſureſt way to perſuade, is to pleaſe. Paſſionate diſputes darken our reaſon, but ſeldom enlighten our underſtanding.

If incivility proceed from pride, it deſerves to be hated; if from brutiſhneſs, it is only contemptible. *Gratian.*

A merit that is worthy of praiſes, may be ſpoiled by praiſes.

Exceſs of ceremony ſhews want of breeding.

That

That civility is beſt, which excludes all ſuperfluous formality.

A tale out of ſeaſon, is as muſic in mourning.

A good tale ill told, is a bad one.

He that makes himſelf the common jeſter of a company, has but juſt wit enough to be a fool.

Sharp jeſts are blunted more by neglecting, than by reſponding, except they be ſuddenly and wittily retorted. But it is no imputation to a man's wiſdom, to uſe a ſilent ſcorn.

Confine your tongue, leſt it confine you.

Such as, having heard diſobliging diſcourſe, repeat it again to the perſons concerned, are much miſtaken, if they think to oblige them by ſuch indiſcreet confidences. *Pen.*

Thoſe that admoniſh their friends, ſays Plutarch, ſhould obſerve this rule, Not to leave them with ſharp expreſſions. Ill language deſtroys the force of reprehenſion, which ſhould be always given with prudence and circumſpection.

Weak men are generally moſt loquacious, thinking to make up that in number of words, which is wanting in weight.

In heat of argument, men are commonly like thoſe that are tied back to back; cloſe joined, and yet they cannot ſee one another.

Subtile diſputations are only the ſport of wits, and fitter to be contemned than reſolved. *Seneca.*

As, among wiſe men, he is the wiſeſt that thinks he knows leaſt; ſo, among fools, he is the greateſt that thinks he knows moſt. *Hum. Prud.*

In infants, levity is a prettineſs; in men grown a ſhameful defect; but in old age, a monſtrous folly. *Rufo.*

Familiar converſation ought to be the ſchool of learning and good breeding. A man ought to make his maſters of his friends, reaſoning the pleaſure of converſe with the profit of inſtruction.

A wiſe man will reſolve to ſtrike in with good ſenſe, as much abandoned as it is; and to follow reaſon, though in diſgrace.

A good underſtanding with a bad will, makes a very unhappy conjunction. That is an unlucky wit which is employed to do evil. The Spaniſh proverb ſays, Knowledge will become folly, if good ſenſe do not take care of it.

There is a time when nothing, a time when ſomething, but no time when all things are to be ſpoken.

Some men have no more but a front; juſt like houſes, which for want of a good foundation have not been finiſhed. After the firſt ſalutation, the converſation is at an end; for the pool of words is ſoon drained, when the underſtanding is ſhallow.

It is beſt mourning alone, and beſt rejoicing in company.

It is obſerved of the public and private life, That a man lives in one caſe to his country, in the other to himſelf: the one is a life of thought,

thought, the other of action. And both are prettily defined by an old philoſopher: It is a fine thing, ſaid Iſocrates, to be alone; and it is a fine thing to be talking of it in good compaany; which compriſes the comforts of both conditions in one.

The ſpeech of the ancient Grecians was uſually ſhort, and very ſignificant: as when Philip King of Macedonia ſent a threateniug letter, that if he entered into Laconia, he would overthrow them; they wrote back to him, only this word, *If.*

The true art of converſation ſeems to be this: An agreeable freedom and oppenneſs, with a reſervedneſs as little appearing as is poſſible. *AbpTil.*

This rule ſhould be obſerved in all converſation, That men ſhould not talk to pleaſe themſelves, but thoſe that hear them. This would make them conſider, whether what they ſpeak be worth hearing; whether there be either wit or ſenſe in what they are about to ſay; and whether it be adapted to the time when, the place where, and the perſon to whom it is ſpoken. *Tatler.*

Death and life are in the power of the tongue.

Let your ſubject (ſays Epictetus) be ſomething of neceſſity and uſe; ſomething that may advance the love and practice of virtue, reform the paſſions, or inſtruct the underſtanding; ſuch as may adminiſter advice to men in difficulties, comfort them under afflictions, aſſiſt them in the ſearch of the truth, give them a reverend

ſenſe

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He that is ſenſible of no evil but what he feels, has a hard heart; and he that can ſpare no kindneſs from himſelf, has a narrow ſoul.

Alphonſus King of Sicily, being aſked, what he would reſerve for himſelf, who gave ſo much away? Even thoſe things (ſaid he) that I do give; for the reſt I eſteem as nothing.

Goodneſs is generous and diffuſive: it is largeneſs of mind, and ſweetneſs of temper; modeſt and ſincere, inoffenſive and obliging. Where this quailty is predominant, there is a noble forwardneſs for publick benefit; an ardor to relieve the wants, to remove the oppreſſions, and better the condition of all mankind. *Collier.*

Liberality and thankfulneſs are the bonds of concord. *Cicero.*

No character is more glorious, none more attractive of univerſal admiration and reſpect, than that of helping thoſe who are in no condition of helping themſelves. *Charron.*

Cæſar uſed to ſay, that no muſic was ſo charming in his ears, as the requeſts of his friends, and the ſupplications of thoſe in want of his aſſiſtance.

By compaſſion we make others miſery our own; and ſo by relieving them, we at the ſame time relieve ourſelves alſo. *Sir T. Brown.*

It is better to be of the number of thoſe who need relief, than of thoſe who want hearts to give it. *Gent. cal.*

Some who are reduced to the laſt extremities, would rather periſh than expoſe their condition to any, ſave the great and noble-minded. They eſteem

eſteem ſuch to be wiſe men, generous, and conſiderate of the accidents which commonly befal us. They think, to thoſe they may freely unboſom themſelves, and tell their wants, without the hazard of a reproach, which wounds more deeply than a ſhort denial. *Turkiſh Spy.*

It was well ſaid of him that called a good office that was done harſhly, *A ſtony piece of bread*: it is neceſſary for him that is hungry, to receive it; but it almoſt choaks him in the going down. *Sen.*

Auguſtus received all ſuiters with ſuch great humanity, that he pleaſantly rebuked one of them, becauſe in giving him his petition (he ſaid), he did it ſo timorouſly, as if he had been reaching meat to an elephant.

That which is given with pride and oſtentation, is rather an ambition than a bounty. Let a benefit be never ſo conſiderable, the manner of conferring it is yet the nobleſt part.

No object is more pleaſing to the eye, than the ſight of a man whom you have obliged; nor any muſic ſo agreeable to the ear, as the voice of one that owns you for his benefactor. *Spectator.*

The qualifications which render men worthy of favours, are the ſame which make them deſirous to acknowledge them. There may be as much generoſity ſhewed in the handſome acknowledgment of a kindneſs, as there is in conferring of that which deſerves ſuch acknowledgment.

It

It is a good rule for every one who has a competency of fortune, to lay aſide a certain proportion of his income for pious and charitable uſes; he will then always give eaſily and chearfully. *Spectator.*

Hiſtory reports of Titus, the ſon of Veſpaſian, that he never ſuffered a man to depart with diſcontent out of his preſence.

It is a part of a charitable man's epitaph, What I poſſeſſed, is left to others; what I give away, remains with me. *Spectator.*

Anaxagoras, who had a large eſtate, gave the greateſt part of it to his friends; and being blamed for his careleſſneſs, anſwered, It is enough for you to care. One aſking him, Why he had no regard for his country? I have, ſaid he; and pointed towards heaven. When he returned home after travel, and ſaw his former poſſeſſions, he ſaid, Had I not loſt thoſe, I ſhould have been loſt myſelf. And at the time he was dying, his friends aſking where he would be buried? No matter, ſaid he; there's a ſhort cut into the other world every where.

Mark Antony, when depreſſed, and at an ebb of fortune, cried out, That he had loſt all, except what he had given away.

Don Alphonſo King of Naples, by alighting from his horſe to relieve a country-man that was in danger, gained the city of Gaeta in a few hours, by making his firſt entry at their hearts, which the battery of his guns could not have done in many days.

Cyrus

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Cyrus, the firſt Emperor of Perſia, obtained a victory over the Aſſyrians; and, after the battle, was ſo ſenſibly touched with ſeeing the field covered with dead bodies, that he ordered the ſame care to be taken of the wounded Aſſyrians, as of his own ſoldiers; ſaying, They are men as well as we, and are no longer enemies when once they are vanquiſhed.

Rutilius was told in his exile, that for his comfort there would be ere long a civil war, which would bring all the baniſhed men home again. God forbid! ſaid he: for I had rather my country ſhould bluſh for my baniſhment, than mourn for my return.

Caius, a nobleman of Rome, who was thrice conſul, when he had beaten Pyrrhus King of Epirus, and drove him out of Italy, he divided the land, diſtributing to every man four acres, and reſerved no more for himſelf; ſaying, That none ought to be a general, who could not be content with a common ſoldier's ſhare; and that he had rather rule over rich men, than be rich himſelf.

Seſoſtris King of Egypt, having his chariot drawn by four kings who were his captives, one of them had his eye continually on the chariot-wheel. Whereupon Seſoſtris aſked, What he meant by it? He anſwered, As often as I behold the turning of the wheel, (in which that part which is now loweſt, is preſently higheſt, and the higheſt preſently loweſt), it puts me

in

in mind of our fortune. Whereat Seſoſtris being moved, gave them their liberty,

The words of Lewis XII. of France ſhewed a great and noble mind; who being adviſed to puniſh thoſe that had wronged him before he was King, anſwered, It is not becoming a King of France to avenge injuries done to a Duke of Orleans.

He that is noble-minded, has the ſame concern for his own fortune, that every wiſe man ought to have, and the ſame regard for his friend, that every good man really has. His eaſy, graceful manner of obliging, carries as many charms as the obligation itſelf. His favours are not extorted from him by importunity, are not the late rewards of long attendance and expectation; but flow from a free hand, and open heart.

A man advanced to greatneſs, who makes others find their fortune in his, joins a great merit to a great happineſs. *St Evremond.*

Courteouſneſs and affability, meekneſs and deference for others, have had a place amongſt moral virtues, in all the ſchemes of duty that have yet appeared in the world.

There is no character more deſervedly eſteemed, than that of a country-gentleman, who underſtands the ſtation in which heaven and nature have placed him. He is a father to his tenants, a pattern to his neighbours; and is more ſuperior to thoſe of lower fortune by his benevolence, than his poſſeſſions. He juſtly divides

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his time between ſolitude and company, ſo as to uſe the one for the other. His life is empl oyed in the good offices of an advocate, a referee, a companion, a mediator, and a friend. *Spectator.*

Nothing but moderation and greatneſs of mind can make either a proſperous or an adverſe fortune eaſy to us.

It was a ſaying of Pliny, That he eſteemed him the beſt good man that forgave others, as if he were every day faulty himſelf; and who abſtained from faults, as if he pardoned no body.

Goodneſs of nature is of all virtues and dignities of the mind the greateſt, being the character of the Deity; and without it man is a buſy, miſchievous, wretched thing, no better than a kind of vermin. *Ld Bacon.*

We read a pretty paſſage of a certain Cardinal, who, by the multitude of his generous actions, gave occaſion for the world to call him, *The paton of the poor.* This eccleſiaſtic prince had a conſtant cuſtom, once or twice a-week, to give public audience to all indigent people, in the hall of his palace, and to relieve every one according to their various neceſſities, or the motions of his own bounty. One day, a poor widow, encouraged with the fame of his generoſity, came into the hall of this Cardinal, with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard, among a croud of petitioners, the

Cardinal

Cardinal diſcerning the marks of an extraordinary moſteſty in her face and carriage, as alſo in her daughter, he encouraged her to tell her wants freely. She bluſhing, and not without tears, thus addreſſed herſelf to him. "My "Lord, I owe for the rent of my houſe five "crowns; and ſuch is my misfortune, that I "have no other means to pay it, ſave what "would break my heart, ſince my landlord "threatens to force me to it; that is, to pro-"ſtitute this my only daughter, whom I have "hitherto with great care educated in virtue. "What I beg of your Eminence, is, that you "would pleaſe to interpoſe your authority, and "protect us from the violence of this cruel man, "till by our honeſt induſtry we can procure the "the money for him." The Cardinal, moved with admiration of the woman's virtue and innocent modeſty, bid her be of good courage. Then he immediately wrote a billet; and giving it into the widow's hands, Go, ſaid he, to my ſteward, and he ſhall deliver thee five crowns to pay thy rent. The poor woman overjoyed, and returning the Cardinal a thouſand thanks, went directly to the ſteward, and gave him the note. Which when he had read, he told her out fifty crowns. She, aſtoniſhed at the meaning of it, and fearing this was only the ſteward's trick to try her honeſty, refuſed to take above five; ſaying, She mentioned no more to the Cardinal; and ſhe was ſure it was ſome miſtake. On the other ſide, the ſteward inſiſted on his

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maſter's order, not daring to call it in queſtion. But all the arguments he could uſe were inſufficient to prevail on her to take any more than five crowns. Wherefore, to end the controverſy, he offered to go back with her to the Cardinal, and refer it to him. When they came before that munificent prince, and he was fully informed of the buſineſs, It is true, ſaid he, I miſtook in writing fifty crowns. Give me the paper, and I will rectify it. Thereupon he wrote again; ſaying thus to the woman, So much candor and virtue deſerves a recompence. Here I have ordered you five hundred crowns. What you can ſpare of it, lay up as a dowry to give with your daughter in marriage.

Of Benefits, Gratitude, and Ingratitude.

THere is no vice or failing of man doth unprinciple humanity, like ingratitude; ſince he who is guilty of it, lives unworthy of his ſoul, that hath not virtue enough to be obliged, or to acknowledge the due merits of the obliger.

Gratitude is a duty none can be excuſed from, becauſe it is always in our own diſpoſal. *Char.*

The ungrateful, ſays Xenophon, are neither fit to ſerve the gods, their country, nor their friends.

Without good-nature and gratitude, men had as well live in a wilderneſs, as in a civil ſociety.

He

He who conceals a benefit, is to be held but one degree from denying it.

Ingratitude is a crime ſo ſhameful, that there was never yet one found that would acknowledge himſelf guilty of it.

It was a great commendation of the Lacedemonians, that they knew how to give, and to receive, prudently.

Friendſhip is the medicine for all misfortunes; but ingratitude dries up the fountain of all goodneſs. *Richlieu.*

Ingratitude is directly oppoſite to nature and equity. It is hardly known among brutes; for benefits and kindneſs have mollified lions.

It is as common a thing for gratitude to be forgetful, as for hope to be mindful. When once a man has drank, he turns his back upon the well.

He that receiveth a benefit without being thankful, robs the giver of his juſt reward. It muſt be a due reciprocation in virtue, that can make the obliger and the obliged worthy.

To make too much haſte to return to an obligation, is a ſort of ingratitude. *Rochef.*

He who receives a good turn, ſhould never forget it; he who does one, ſhould never remember it. *Charron.*

Cato in Tully boaſts of this as the great comfort and joy of his old age, That nothing was more pleaſant to him, than the conſcience of a well-ſpent life, and the remembrance of many benefits and kindneſſes done to others.

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It is the character of an unworthy nature, to write injuries in marble, and benefits in duſt.

He that preaches gratitude, pleads the cauſe both of God and man; for without it we can be neither ſociable nor religious. *Seneca.*

So long as we ſtand in need of a benefit, there is nothing dearer to us; nor any thing cheaper, when we have received it.

It is the glory of gratitude, that it depends only on the good-will. If I have a will to be grateful, ſays Seneca, I am ſo.

An anticipated favour hath two perfections. One is the promptitude of it, which obliges the receiver to greater gratitude; and the other, in that the ſame gift, which, coming later, would be a debt, by anticipation is a pure benefit.

Of Honours, and of the Great.

TRue honour, as defined by Cicero, is the concurrent approbation of good men; ſuch only being fit to give true praiſe, who are themſelves praiſe-worthy.

Anciently the Romans worſhipped virtue and honour for gods; whence it was that they built two temples, which were ſo ſeated, as none could enter the temple of honour, without paſſing through the temple of virtue.

No

No man can be great, ſays Longinus, by being owner of thoſe things which wiſe men have always counted it a piece of greatneſs to deſpiſe. It is not the poſſeſſing, but the right management of any valuable advantage, which makes us conſiderable.

Nobility is to be conſidered only as an imaginary diſtinction, unleſs accompanied with the practice of thoſe generous virtues by which it ought to be obtained. Titles of honour, conferred upon ſuch as have no perſonal merit to deſerve them, are at beſt but the royal ſtamp ſet upon baſe metal. *Tatler.*

The way to be truly honoured, is to be illuſtriouſly good. It was worthily anſwered by Maximilian the German Emperor, to one who deſired his letters-patent to ennoble him, I am able, ſaid he, to make thee rich; but virtue muſt make thee noble.

Great qualities make great men. Who, ſays Seneca, is a gentleman? The man whom nature hath diſpoſed, and as it were cut out for virtue. This man is well born indeed; for he wants nothing elſe to make him noble, who has a mind ſo generous, that he can riſe above, and triumph over fortune, let his condition of life be what it will.

It is true greatneſs that conſtitutes glory, and virtue is the cauſe of both. But vice and ignorance taint the blood; and an unworthy behaviour degrades and diſennobles a man, more than birth and fortune aggrandiſe and exalt him. *Guardian.*

He

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He that boaſteth of his anceſtors, confeſſeth he hath no virtue of his own. No other perſon hath lived for our honour; nor ought that to be reputed ours, which was long before we had a being: for what advantage can it be to a blind man, that his parents had good eyes? does he ſee one whit the better? *Charron.*

It was a fine compliment that Pliny made to to the Emperor Veſpaſian, Greatneſs and majeſty have changed nothing in you but this, that your power to do good ſhould be anſwerable to your will.

The world is a theatre; the beſt actors are thoſe that repreſent their parts moſt naturally; but the wiſeſt are ſeldom the heroes in the play. It is not to be conſidered, ſays Epictetus, who is prince, or who is beggar; but who acts the prince, or the beggar beſt.

It is mentioned in hiſtory to the honour of the Emperor Alexander Severus, that he would in no caſe permit offices to be ſold: For, ſaid he, he who buyeth, muſt ſell. I will not endure any merchandize of authority; which if I tolerate, I cannot afterwards condemn; and I ſhall be aſhamed to puniſh him who ſold what I permitted him to buy.

Men muſt have public minds as well as ſalaries, or they will ſerve private ends at the public coſt. It was Roman virtue that raiſed the Roman glory.

The ſloweſt advances to greatneſs are the moſt ſecure: but ſwift riſes are often attended with

with precipitate falls; and what is ſooneſt got, is generally ſhorteſt in the poſſeſſion.

It was a ſaying of Bias, Magiſtracy diſcovers what a man is: for as empty veſſels, tho' they have ſome crack in them, while they are empty, do not diſcover their flaws; but when they are filled with liquors, immediately ſhew their defects; ſo happens it with ill-diſpoſed and corrupt minds, which ſeldom diſcover their vices, till they are filled with authority.

An hero ſhould have all good qualities united in him, without affecting any: for what need has a great man of any foreign aid to promote the regard that is due to his merit, when a certain air of noble ſimplicity, and forgetfulneſs of his own grandeur, will not fail to attach the public attention; ſince ſhutting his eyes upon himſelf, is an infallible way to open all the world's upon him? *Gratian.*

If favour places a man above his equals, his fall places him below them.

It is a ſhame for a man of honour and good ſenſe to ſtay waiting at courts, when the end of his ſervices is become the end of his intereſt and merit. As for myſelf, ſays St Evremond, I ſhould rather chuſe to live in a convent or deſart, than occaſion, in thoſe that are my friends, compaſſion; and, in thoſe that are not, the malicious pleaſure of raillery.

It is with followers at court, as with followers on the road, who firſt beſpatter thoſe that

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that go before, and then tread on their heels. *Dn Swift.*

Favourites are juſtly the envy of the people. They get every thing, and generally merit nothing. Iſabella of Caſtile uſed to tell her Royal conſort Ferdinand, That in a court there ought to be no other favourites, than the Queen favourite to the King, and the King favourite to the Queen.

The prepoſſeſſions of the vulgar for men in power and authority, are ſo blind, and they are generally ſo admired in every thing they do, that if they could bethink themſelves of being good, the multitude would in a manner idolize them. But, as Gratian obſerves, when excellence concurs with high birth and fortune, it paſſes for a prodigy.

The greater a man is in power above others, the more he ought to excel them in virtue: wherefore Cyrus ſaid, That none ought to govern, who was not better than thoſe he governed.

All things have ſome kind of ſtandard, by which the natural goodneſs of them is to be meaſured. We do not therefore eſteem a ſhip to be good, becauſe it is curiouſly carved, painted, and gilded; but becauſe it is fitted for all the purpoſes of navigation, which is the proper end of a ſhip. It ſhould be ſo likewiſe in our eſteem of men, who are not ſo much to be valued for the grandeur of their eſtates or titles,

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titles, as by their inward goodneſs and excellence. *Seneca.*

There is a rabble amongſt the gentry, as well as the commonalty; a ſort of plebeian heads, whoſe fancy moves with the ſame wheel as theſe; men in the ſame level with mechanics, though their fortunes do ſomewhat gild their infirmities, and their purſes compound for their follies. *Sir T. Brown.*

That which I admire at moſt in the fortune of great men, ſays Montaigne, is the croud of their adorers. All ſubmiſſion is due to kings but that of the underſtanding. My reaſon is not obliged to bow and bend, though my knees are.

A Chriſtian and a Gentleman are now made inconſiſtent appellations of the ſame perſon. It is not, it ſeems, within the rules of good-breeding, to tax the vices of perſons of quality, as if the commandments were made only for the vulgar. *Addiſon.*

This one advantage is obſervable in being nobly born, that it makes men ſenſible they are allied to virtue, and lays ſtronger obligations upon them, not to degenerate from the excellencies of their anceſtors.

He that depends wholly upon the worth of others, ought to conſider, that he hath but the honour of an image; and is worſhipped, not for his own ſake, but upon the account of what he repreſents. It is a ſign a man is very poor, when he has nothing of his own to appear

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pear in; but is forced to patch up his figure with the relicks of the dead, and rifle tomb-ſtones and monuments for reputation. *Collier.*

What is truly great and majeſtic, looks more like itſelf, the leſs it is adorned. I ſtudy to make my life famous, ſaid King Theſeus, not ſo much by ſplendid appearances, and the applauſes of others, as by my own acts of ſolid virtue.

Let any one remove his eye from the moſt magnificent parade or triumph, to the expanſe of heaven; and inſtantly, what was great is little, what was public is private. *Dr Young.*

We may obſerve ſome of our noble countrymen, who come with high advantage, and a worthy character, into the public. But 'ere they have long engaged in it, their worth unhappily becomes venal. Equipages, titles, precedencies, ſtaffs, ribbands, and other ſuch glittering ware, are taken in exchange for inward merit, and true honour. They may be induced to change their honeſt meaſures, and ſacrifice their cauſe and friends to an imaginary private intereſt; and, after this, act farces, as they think fit; and hear qualities and virtues aſſigned to them under the titles of *Graces*, *Excellencies*, and the reſt of this mock-praiſe and mimical appellation. They may even with ſerious looks be told of honour and worth, their principle, and their country: but muſt be ſenſible that the world knows better; and that their few friends and admirers have either a very ſhallow

wit,

wit, or a very profound hypocriſy. *Earl of Shafteſbury.*

A difficult acceſs is the vice of thoſe whoſe manners honour and preferment have changed. Few perſons in high employments retain the virtues of their private condition; but it argues, men do not deſerve great places, when they can value themſelves upon them.

It is not the place, ſays Cicero, that maketh the perſon, but the perſon that maketh the place honourable.

Nothing is more odious than the practice of thoſe great men, who with fine looks and promiſes make one hope for ſervices they never mean to perform. Find out ſomething wherein I can ſerve you, ſays a court-minion; and then upon the diſcovery, he lays hold on it to ſome other purpoſe. *Sir R. L'Eſtrange.*

There is no nobility like to that of a great heart: for it never ſtoops to artifice, nor is wanting in good offices, where they are ſeaſonable. *Gratian.*

Great men are generally for making what they do, real favours: for ſhould they prefer the deſerving only, it would be like paying a debt, not doing a favour.

No government can flouriſh where the morals and manners of the people are corrupted: for, as Tully obſerves, Take but away the awe of religion, all that fidelity and juſtice, ſo neceſſary for the keeping up of human ſociety, muſt periſh with it.

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The beſt inſtruments of good government are good counſellors. He that is not wiſe of himſelf, can never be well counſelled.

Paſſive obedience, unlimited power, and indefeaſible right, ſeem to have ſomething of a venerable meaning in them: whereas in reality they only imply, that a king has a right to be a tyrant; and that the people are obliged in conſcience to be ſlaves. *Addiſon.*

Who would not deſire the honour that Ageſilaus King of Sparta had, who was fined by the Ephori for having ſtoln away all the hearts of the people to himſelf alone? Of whom it is ſaid, that he ruled his country by obeying it.

It is with glory as with beauty: for as a ſingle fine lineament cannot make a handſome face, neither can a ſingle good quality render a man accompliſhed; but a concurrence of many fine features, and good qualities, makes true beauty, and true honour.

Henry III. of France, aſking thoſe about him, one day, What it was that the Duke of Guiſe did to charm and allure every one's heart? he received this anſwer: Sir, the Duke de Guiſe does good to all the world without exception, either directly by himſelf, or indirectly by his recommendations. He is civil, courteous, liberal; has always ſome good to ſay of every body, but never ſpeaks evil of any: and this is the reaſon he reigns in mens hearts, as abſolutely as your Majeſty does in your kingdom.

Though an honourable title may be conveyed

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veyed to poſterity, yet the ennobling qualities, which are the ſoul of greatneſs, are a ſort of incommunicable perfections, and cannot be transferred. Indeed, if a man could bequeath his virtues by will, and ſettle his ſenſe and learning upon his heirs, as certainly as he can his lands, a brave anceſtor would be a mighty privilege. *Collier.*

Title and anceſtry render a good man more illuſtrious, but an ill one more contemptible. Vice is infamous, though in a prince; and virtue honourable, though in a peaſant. *Addiſon.*

The Athenians raiſed a noble ſtatue to the memory of Æſop, and placed a ſlave on a pedeſtal, that men might know the way to honour was open to all.

Men in former ages, though ſimple and plain, were great in themſelves, and independent on a thouſand things, which are ſince invented, to ſupply perhaps that true greatneſs which is now extinct. *Bruyere.*

There is a nobility without heraldry. Though I want the advantage of a noble birth, ſaid Marius, yet my actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme injuſtice, in not permitting me to value myſelf upon my own virtue, as much as they value themſelves upon the virtue of others. *Salluſt.*

The man of honour is an internal, the perſon of honour an external; the one a real, the

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other a fictitious character. A perſon of honour may be a profane libertine, penurious, proud; may inſult his inferiors, and defraud his creditors: but it is impoſſible for a man of honour to be guilty of any of theſe.

There is no true glory, no true greatneſs, without virtue; without which we do but abuſe all the good things we have, whether they be great or little, falſe or real. Riches make us either covetous or prodigal; fine places make us deſpiſe the poor and poverty; a great number of domeſtics flatter human pride, which uſes them like ſlaves; valour oftentimes turns brutal and unjuſt; and a high pedigree makes a man take up with the virtues of his anceſtors, without endeavouring to acquire any himſelf. *M. Scudery.*

Honours are in this world under no regulation; true quality is neglected, virtue is oppreſſed, and vice triumphant. The laſt day will rectify this diſorder, and aſſign to every one a ſtation ſuitable to the dignity of his character; ranks will then be adjuſted, and precedency ſet right. *Addiſon.*

Of Merit and Reputation, Praiſe and Flattery.

THERE are few perſons to be found, but are more concerned for the reputation of

of wit and ſenſe, than honeſty and virtue. *Spectator.*

He that ſets no value upon a good repute, is as careleſs of the actions that produce it.

A man that is deſirous to excel, ſhould endeavour it in thoſe things that are in themſelves moſt excellent. *Epictetus.*

The chief ingredients in the compoſition of thoſe qualities that gain eſteem and praiſe, are, good-nature, truth, good ſenſe, and good breeding.

There is ſcarce any man ſo perfect, but we ſhall find, that he has his weakneſſes, which level him with the vulgar, as much as his merit raiſes him above them.

Merit muſt take a great compaſs to riſe, if not aſſiſted by favour.

Fame is like a river, that beareth up things light, and drowns thoſe that are weighty and ſolid. *Ld Bacon.*

The coin that is moſt current among mankind, is flattery: the only benefit of which is, that by hearing what we are not, we may be inſtructed what we ought to be.

For people of worth, it is not neceſſary to fetch praiſes from their predeceſſors; it is enough to ſpeak of their own particular merit. It is happy to have ſo much merit, that our birth is the leaſt thing reſpected in us.

We ſhould be careful to deſerve a good reputation, by doing well; and when that care

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is once taken, not to be over-anxious about the ſucceſs. *Rochefocault.*

Nothing ſinks a great character ſo much, as raiſing it above credibility.

Princes are ſeldom dealt truly with, but when they are taught to ride the great horſe; which, knowing nothing of diſſembling, will as ſon throw an emperor as a groom.

No man ſhould be confident of his own merit. The beſt err, and the wiſeſt are deceived.

Our good qualities often expoſe us to more hatred and perſecution, than all the ill we do.

Praiſe from the common people is generally falſe, and rather followeth vain perſons than virtuous. *Ld Bacon.*

He that will ſell his fame, will alſo ſell the public intereſt. *Solon.*

Fame and conſcience are of two different properties: the one blazeth a man's deſerts, yet makes him nothing the better; the other the better, yet never the more renowned.

Where-ever there is flattery, there is always a fool in the caſe. If the paraſite be detected, it falls to his ſhare; if he be not, to his whom he deludes.

It is frequent with many, upon ever trivial matter, to pawn their reputation: A moſt inconſiderate thing! for what is ſo often lent, and paſſeth ſo many hands upon ever occaſion, cannot but loſe much of its value.

We ought not to judge of mens merits by their

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their qualifications, but by the uſe they make of them.

Great and good men will rather look for their characters in the writings and precepts of philoſophers, than in the hyperboles of flatterers: for they know very well, that wiſe books are always true friends.

Little wit ſerves to flatter with: for how eaſily do they work that go with the grain!

To be ever active in laudable purſuits, is the diſtinguiſhing character of a man of merit. *Tatler.*

Fame is as difficult to be preſerved, as it was at firſt to be acquired. *Spectator.*

It is a maxim of Cato's, That a man ought to reſpect himſelf; *i. e.* reſpect his reaſon; that recommends an honeſt boldneſs, and forbids a ſervile fear, which is a kind of licence and permiſſion for others to have no regard and conſideration for us.

If we would perpetuate our fame or reputation, we muſt do things worth writing, or write things worth reading. *Pliny.*

There are two ſorts of enemies inſeparable almoſt from all men, but altogether from men of great fortunes; the flatterer, and the liar: one ſtrikes before, the other behind; both inſenſibly, both dangerouſly.

What is public eſteem, but the opinion of many men in general, who are not much valued in particular? The judgment which the world makes of us, is of no manner of uſe to us; it adds

nothing

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nothing to our ſouls or bodies, nor leſſens any of our miſeries. Let us conſtantly follow reaſon, ſays Montaigne; and let the public approbation follow us the ſame way, if it pleaſes.

Flattery is like falſe money; and if it were not for our own vanity, could never paſs in payment. *Rochef.*

Some men think they can never ſet a juſt value on themſelves, without the unjuſt contempt of others; and yet will perform all acts of the moſt ſupererogating civility to thoſe above them; which is generally made up of ſuch hollow profeſſions, ſuch groſs flatteries, as are worſe than reproaches. *Gent. call.*

He that rebuketh a man, ſhall afterwards find more favour, than he that flattereth with his tongue.

Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and converſations, and by their works. It is better that a man's own works, than that another man's words ſhould praiſe him. *Sir R. L'Eſtrange.*

When commended, examine impartially your own deſerts; and if you find not what is ſaid, note that tongue for the inſtrument of flattery. Know thyſelf, ſaid Bias; ſo ſhall no flatterer deceive thee.

Many take leſs care of their conſcience, than their reputation. The religious man fears, the man of honour ſcorns, to do an ill action.

Satisfaction can no where be placed but in

a juſt ſenſe of our own integrity, without regard to the opinion of others. *Tatler.*

Reputation is often got without merit, and loſt without crime.

It is ſaid of Agricola, that he never gloried in any thing he did; but, as an agent, referred the good ſucceſs of his fortune to the perſon that employed him; and ſo by his diſcretion and modeſty freed himſelf from envy, and loſt no part of his deſerved praiſe.

By endeavouring to purchaſe the reputation of being witty, men often loſe the advantage of being thought wiſe.

It is a thing exceeding rare to diſtinguiſh virtue and fortune. The moſt impious, if proſperous, are always applauded; the moſt virtuous, if unproſperous, are ſure to be deſpiſed. *Spectator.*

There is no ſuch flatterer, as is a man's ſelf; and there is no ſuch remedy againſt flattery of a man's ſelf, as the liberty of a friend. *Ld Bacon.*

He that reviles me, (it may be) calls me fool; but he that flatters me, if I take not heed, will make me one.

I frequent the company more of thoſe who find fault with me, ſays Montaigne, than thoſe that flatter me; and am more proud of a conqueſt gained over myſelf, when I ſubmit to the force of my adverſary's reaſon, than I am pleaſed with a victory obtained over him by reaſon of his weakneſs.

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There are no ſnares ſo dangerous as thoſe that are laid for us under the name of good offices. The Greeks ſaid, That flatterers never lift a man up, but as the eagle does the tortoiſe, to get ſomething by his fall.

The philoſopher Bias being aſked, What animal he thought the moſt hurtful? replied, That of wild creatures, a tyrant; and of tame ones, a flatterer.

Men of mean qualities ſhew but little favour to great virtues; a lofty wiſdom offends an ordinary reaſon.

Superiority in virtue is the moſt unpardonable provocation that can be given to a baſe mind. Innocence is too amiable to be beheld without hatred; and it is a ſecret acknowledgment of merit which the wicked are betrayed into, when they purſue good men with violence. This behaviour viſibly proceeds from a conſciouſneſs in them, that other people's virtue upbraids their own want of it. *Engliſhman.*

It was ſaid of the good Emperor Severus, as well as of Auguſtus, That he ſhould never have been born, or that he never ſhould have died.

King Alphonſus was wont to ſay, That his dead counſellors, meaning his books, were to him far better than the living; for they, without flattery or fear, preſented to him truth.

How ſatyrical is that praiſe, which commends a man for virtues, that all the world knows he has not! Exceſſive praiſes excite curioſity, and incite to envy; ſo that if merit anſwer not

not the value that is ſet upon it (as it commonly happens), general opinion revolts from the impoſtor, and makes the flatterer and flattered both ridiculous.

There is this good in commendation, that it helps to comfirm men in the practice of virtue. No obligation can be of more force, than to render to eminent virtue its due merits.

The character of the perſon who commends you, is to be conſidered, before you ſet a value upon his eſteem. The wiſe man applauds him whom he thinks moſt virtuous, the reſt of the world him who is moſt wealthy. *Spectator.*

It is better, ſaid Antiſthenes, to fall among crows, than flatterers; for thoſe only devour the dead, theſe the living.

When the Athenians pulled down the ſtatues of Demetrius Phalereus, They cannot, ſaid he, deprive me of thoſe virtues that cauſed them to be erected.

It is very ſtrange, that no eſtimate is made of any creature, except ourſelves, but by its proper qualities. He has a magnificent houſe, ſo many thouſand pounds a-year, is the common way of eſtimating men; though theſe things are only about them, not in them, and make no part of their character. *Montaigne.*

It was elegantly ſaid in a letter to Card. Richlieu.—— My Lord, As there was heretofore a valiant man who could not receive any wounds, but on the ſcars of thoſe he had already received; ſo you cannot be praiſed but by

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by repetitions; ſeeing that truth, which has its bounds, has ſaid for you whatever falſehood, which knows none, has invented for others.

Pythagoras uſed to ſay, That thoſe that reproved us, were greater friends to us, than thoſe that flattered us. And another philoſopher, That, to become a happy man, one muſt have either faithful friends, or ſevere enemies.

Fortune and futurity are not to be gueſſed at; and fame does not always ſtand upon deſert and judgment. *M. Aurel.*

Flatter not, nor be thou flattered. Follow the dictates of your reaſon, and you are ſafe.

Felicity conſiſts not in having the appplauſe of the people at one's entrance; for that is an advantage which all that enter have. The difficulty is, to have the ſame applauſe at one's exit.

A death-bed flattery is the worſt of treacheries. There are certain decencies of form and civility, it is true, that purely regard matter of converſation and good manners; and theſe reſpects ought to be preſerved. But ceremonies of mode and compliment are mightily out of ſeaſon, when life and ſalvation come to be at ſtake. *Sir R. L'Eſtrange.*

Honours, monuments, and all the works of vanity and ambition, are demoliſhed and deſtroyed by time; but the reputation of wiſdom is venerable to poſterity. *Seneca.*

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Of Wealth, luxury, and the purſuit of pleaſures.

NOthing can be more inglorious, than a gentleman only by name; whoſe ſoul is ignorant, and life immoral. *Spectator.*

Wiſdom is better without an inheritance, than an inheritance without wiſdom.

He that gets an eſtate, will keep it better than he that finds it.

Riches cannot purchaſe worthy endowments; they make us neither more wiſe, nor more healthy. None but intellectual poſſeſſions are what we can properly call our own. *Spectator.*

Some people are nothing elſe but money, pride, and pleaſure. Theſe three things ingroſs their thoughts, and take up the whole ſoul of them. *Collier.*

There is more money idly ſpent to be laughed at, than for any one thing in the world, though the purchaſers do not think ſo. *Marq. of Halifax.*

To keep a full table, is a way to extend one's acquaintance, but no ſure one to procure friends. Feaſting makes no friendſhip.

A fine coat is but a livery, when the perſon who wears it diſcovers no higher ſenſe than that of a footman. *Spectator.*

All wordly pleaſure is correſpondent to a like meaſure of anxiety. *Oſborne.*

A great fortune in the hands of a fool, is a great

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great misfortune. The more riches a fool has, the greater fool he is.

Riches laviſhly ſpent, breed grief to our heart, ſorrow to our friends, and miſery to our heirs.

Not to deſire pleaſures, is equivalent to the enjoyment of them. I ſee no greater pleaſure in this world, ſaid Tertullian, than the contempt of pleaſure.

It is remarkable, that among thoſe that place their happineſs in ſenſe, they are the moſt miſerable that ſeem to be the happieſt. *Seneca.*

How deſpicable is his condition, who is above neceſſity, and yet ſhall reſign his reaſon and his integrity to purchaſe ſuperfluities! *Tatler.*

The luxurious live to eat and drink, but the wiſe and temperate eat and drink to live. *Plutarch.*

Cookery is now become ſo myſterious a trade, that the kitchen has almoſt as many intricacies as the ſchools. To keep the kitchen always hot, is the way to ſet the houſe on fire. *Gent. calling.*

Thoſe who live magnificently, for the moſt part are the real poor. They endeavour to get money on all hands with diſquiet and trouble, to maintain the pleaſures of others. *St. Evremond.*

Amongſt the antient Romans there was a law kept inviolably, That no man ſhould make a public feaſt, except he had before provided for all the poor of his neighbourhood. The

The more ſervants a man keeps, the more ſpies he has upon him. That any man ſhould make work for ſo many, or rather keep them from work, to make up a train, has a levity and luxury in it very ſurpriſing. *Pen.*

Democritus laughed at the whole world; but at nothing more in it, than people's eager purſuit of riches and honour.

Vice is covered by wealth, and virtue by poverty. *Spectator.*

It is more honourable, not to have and yet deſerve, than to have and not deſerve.

The little value providence ſets on riches, is ſeen by the perſons on whom they are generally beſtowed. *Tatler.*

He that is violent in the purſuit of pleaſure, won't ſtick to turn villain for the purchaſe. *M. Aurel.*

The fine gentlemen of this age are diſtinguiſhed for their pride, luxury, and hardneſs of heart; they are utte rſtrangers to compaſſion and humanity. *Spectator.*

The man of pleaſure is, as the phraſe is, the moſt ridiculous of all beings. He travels, indeed, with his ribband, plume, aad bells; his dreſs, and his muſic; but through a toilſome and beaten road, and every day nauſeouſly repeats the ſame track. *Dr. Young.*

He that abounds in riches, good chear, dogs, horſes, equipages, fools, and flatterers, muſt certainly be a great man. *Bruyere.*

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Pray, what were you made for? ſays the Emperor Aurelius; for your pleaſures? Common ſenſe won't bear ſo ſcandalous an anſwer.

The little ſoul that converſes no higher than the looking-glaſs, and a fantaſtic dreſs, may help to make up the ſhow of the world; but muſt not be reckoned among the rational inhabitants of it.

Exceſs in apparel is a coſtly folly; the very trimmings would clothe all the naked.

How wretched is it to conſider the care and coſt laid out upon luxury and ſhow, and the general neglect of thoſe ſhining habits of the mind, which ſhould ſet us off in real and ſolid excellencies! When pleaſure is predominant, all virtues of courſe are excluded.

The memory of good and worthy actions gives a quicker reliſh to the ſoul, than ever it could poſſibly take in the higheſt enjoyments of youth. *Spectator.*

If ſenſuality were pleaſure, beaſts are happier than men; but human felicity is lodged in the ſoul, not in the fleſh.

Nature hath cut off the coſt and luxurious impertinencies of our affections, in food, raiment, and the like; in being contented, that her neceſſities ſhould be cheaply ſupplied.

He that liveth in pleaſure, is dead while he liveth; but he that reſiſteth pleaſures, crowneth his life.

Let pleaſures be never ſo innocent, the exceſs is always criminal. *St. Evremond.*

Who

Who can help reflecting on thoſe whoſe tables are daily ſpread to the ſecond and third courſes, which kill many with ſurfeits, whilſt as many ſtarve at their gates with famine? *F. Parſ.*

He hath riches ſufficient, who hath enough to be charitable. *Sir T. Brown.*

The neceſſities of the body are the proper meaſure of our care for the things of this life; but if once we leave this rule, and exceed thoſe neceſſities, then are we carried into all the extravagancies in the world. *Epict.*

Pleaſures unduly taken, enervate the ſoul, make fools of the wiſe, and cowards of the brave. A libertine life is not a life of liberty.

The voluptuous conſumes his wealth, the miſer hides it. It is the wiſe man only that uſes it, and to good purpoſes.

It was a fine anſwer of Diógenes, who, being aſked in mockery, Why philoſophers were the followers of rich men, and not rich men of philoſophers? replied, becauſe the one knew what they had need of, and the other did not.

Though want is the ſcorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer. *Tatler.*

Ariſtotle wondered at nothing more than at this, that they were thought richer that had ſuperfluous things, than they who had what were profitable and neceſſary.

From

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From the manner of mens bearing their condition, we often pity the proſperous, and admire the unfortunate. *Spectator.*

So ſtupid and brutiſh, ſo worthleſs and ſcandalous, are too many ſeen in this degenerate age, that grandeur and equipage are looked upon as more indiſpenſible than charity; and thoſe creatures which contribute merely to our pomp or our diverſion, are more tenderly and ſumptuouſly maintained, than ſuch as are in neceſſity among ourſelves. *F. Parſ.*

Thoſe perſons, ſays Tacitus, are under a mighty error, who know not how to diſtinguiſh between liberality and luxury. Abundance of men know how to ſquander; that do not know how to give.

Caligula made himſelf ridiculous by the ſoftneſs and fantaſticalneſs of his habit; and Auguſtus was as much admired for the modeſty and gravity of his.

We are come to ſuch an extraordinary pitch of politeneſs, that the affectation of being gay and in faſhion, has very near taken from us our good ſenſe, and our religion. *Gent. lib.*

The vain is the moſt diſtinguiſhed ſon of folly. In what does this man lay out the faculties of an immortal ſoul? that time on which depends eternity? that eſtate, which well diſpoſed of, might in ſome meaſure purchaſe heaven? What is his ſerious labour, ſubtile machination, ardent deſire, and reigning ambition?——To be ſeen. This ridiculous, but

true

true anſwer, renders all grave cenſure almoſt ſuperfluous. *Dr. Young.*

What if a body might have all the pleaſures in the world for the aſking? Who would ſo unman himſelf, as, by accepting of them, to deſert his ſoul, and become a perpetual ſlave to his ſenſes? *Seneca.*

The delicacies of entertainments, the charms of muſic, the divertiſement of the theatre, the magnificence of courts, nor the moſt ſhining aſſemblies, can give full ſatisfaction to any wiſe man. *St. Evremond.*

All wordly happineſs conſiſts in opinion.

There are too many of that unthinking temper of mind, which troubles itſelf with nothing that is ſerious and weighty, but account life a paſtime, and ſeek nothing above recreation; never reflecting where all this will end at laſt. *F. Parſ.*

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Pleaſures, while they flatter a man, ſting him to death.

A felicity that coſts pains gives double content. *Gratian.*

Ariſtippus ſaid, he liked no pleaſure but that which concerned a man's true happineſs.

The Grecians and Romans had in deteſtation the very name of Philoxenus, for his filthy wiſh of a crane's neck, for the pleaſure he took in eating.

Men.

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Men may ſurfeit with too much, as well as ſtarve with too little.

What is a man the worſe for the laſt year's plain diet; or what now the better for the laſt great feaſt? What is a voluptuous dinner, and the frothy vanity of diſcourſe that commonly attends theſe pompous entertainments? What is it but a mortification to a man of ſenſe and virtue, to ſpend his time among ſuch people? *Sir R. L'Eſtrange.*

The ſumptuous ſide-board, to an ingenuous eye, has more the air of an altar, than a table.

The Egyptians, at their feaſts, to prevent exceſſes, ſet a ſkeleton before their gueſts, with this motto, *Remember ye muſt ſhortly be ſuch.* *Plutarch.*

He that looks into the offices of the luxurious, and ſees the troops of ſervants ſweating and hurrying up and down, the maſſacre of beaſts and fowl, and every thing afloat in the richeſt wine, cannot but wonder at ſo horrible a profuſion for the guts of one family. *Bona.*

Pleaſures do but waken our minds, and ſend us for our ſupport to Fortune; who gives us money only as the wages of ſlavery. *Seneca.*

How ridiculous a ſight is a vain young gallant, that briſtles with his plumes, and ſhakes his giddy head; and to no other purpoſe, but to get poſſeſſion of a miſtreſs, as very a trifle as himſelf! *Dr Fuller.*

Some ſo affect to be ſingular, and to be known by their vices, that they ſeek out novelty in wickedneſs, and glory in a bad reputation;

or, as Tacitus obſerves, find an exquiſite pleaſure even in the grandeur of infamy.

No good man was ever inwardly troubled for the omiſſion of any pleaſure: from whence it follows, that pleaſures, ſtrictly ſpeaking, are neither profitable nor good. *M. Aurel.*

The tempers of ſome are ſo ſolid, and their conſtitutions ſo ſedentary, that they cannot reliſh activity, or rough exerciſe. Their very diverſions are in a manner contemplative, and bent on ſpeculation; therefore they require amuſements of a more refined nature.

There is but one ſolid pleaſure in life, and that is our duty. How miſerable then, how unwiſe, how unpardonable are they, who make that one a pain! *Dr. Young.*

All the treaſures of the earth are not to be compared to the leaſt virtue of the ſoul. *Socrates.*

A wicked man can never be happy, though he had the riches of Crœſus, the empire of Cyrus, and the glory of Alexander. Wealth and honours can never cure a wounded conſcience.

The conſideration of the dignity and excellence of our nature, plainly informs us, how mean and unworthy it is to diſſolve in luxury, ſoftneſs, and effeminacy; and how becoming it is, on the other hand, to lead a life of frugality, temperance, and ſobriety. *Cicero.*

Some by wit may get wealth, but none by wealth can purchaſe wit.

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A good man will love himſelf too well to loſe, and his neighbour alſo to win, an eſtate by gaming. Love of gaming corrupts the beſt principles in the world.

Gaming, like a quickſand, ſwallows up a man in a moment. Our follies and vices help one another, and blind the bubble at the ſame time that they may make the ſharper quick-ſighted.

Among many other evils that attend gaming, are theſe, loſs of time; loſs of reputation; loſs of health; loſs of fortune; loſs of temper; ruin of families; defrauding of creditors; and, what is often the effect of it, the loſs of life itſelf.

Riches are gotten with pain, kept with care, and loſt with grief. The cares of riches lye heavier upon a good man, than the inconveniencies of an honeſty poverty. *Sir R. L'Eſtrange.*

Our pleaſures, for the moſt part, are ſhort, falſe, and deceitful; and, like drunkenneſs, revenge the jolly madneſs of one hour, with the ſad repentance of many.

Is there no better employment for people than luxury? What did they before they fell into theſe methods? Let pride pay, and exceſs be well exciſed; and if that will not cure, it will however held to keep the kingdom. *Pen.*

There is no remark more common among the antient hiſtorians, than that when the ſtate

was

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was corrupted with avarice and luxury, it was in danger of being betrayed or ſold.

Though prudence may oblige a man to ſecure a competency, yet never was any one by right reaſon induced to ſeek ſuperfluities.

What is the difference, in effect, betwixt old men and children, but that the one deals in paintings and ſtatues, and the other in babies? So that we ourſelves are only the more expenſive fools. *Seneca.*

The ingenious M. Paſcal kept always in mind this maxim, Avoid pleaſure and ſuperfluity.

If they who affect an outward ſhew, knew how many deride their trival taſte, they would be aſhamed of themſelves, and grow wiſer; and beſtow their ſuperfluities in helping the needy, and befriending the neglected. *Spectator.*

Riches of dreſs contributes nothing to a man of ſenſe, but rather makes his ſenſe inquired into. The more the body is ſet off, the mind appears the leſs.

Thoſe men who deſtroy a healthful conſtitution of body by intemperance, and an irregular life, do as manifeſtly kill themſelves, as thoſe who hang, or poiſon, or drown themſelves. *Dr Sherlock.*

Recreations moderately uſed, are profitable to the body for health, to the mind for refreſhment; but it is a note of a vain mind, to be running after every gariſh pomp or ſhow.

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It is ſeen to the terror of wiſdom, that from a large eſtate are fetched all virtues. A man in ſuch poſſeſſion ſhall be honeſt, wiſe, valiant, learned: the ſtrength of his ability is not from his wit, but his revenue; which is a conſpiracy between ignorance and adulation, to confouud knowledge.

The greateſt pleaſure wealth can afford us, is that of doing good. It is a happy thing when a man's pleaſure is alſo his perfection.

All men of eſtates are, in effect, but truſtees for the benefit of the diſtreſſed; and will be ſo reckoned, when they are to give an account. *Bona.*

They that are lovers of pleaſures, look upon all diſcourſe of religion as canting. Eating and drinking, and vain mirth, news, and play, and the like, are their conſtant entertainment; who know no other pleaſures than what their five ſenſes furniſh them with. *F. Parſ.*

It is an inſolence natural to the wealthy, to affix, as much as in them lies, the character of a man to his circumſtances. Take away, ſaid Lactantius, pride and boaſting from rich men, and there will be no difference between a poor man and a rich.

A mean eſtate is not to be contemned, nor the rich that is fooliſh, to be had in admiration.

In the flouriſhing commonwealths of Greece and Rome, it was either ſome brave action againſt the enemy, or eminent juſtice, virtue, or ability,

ability, that raiſed one man above another; wealth had no ſhare in it.

Caſt an eye into the gay world, what ſee we, for the moſt part, but a ſet of querulous, emaciated, fluttering, fantaſtical beings, worn out in the keen purſuit of pleaſure; creatures that know, own, condemn, deplore, yet ſtill purſue, their own infelicity? the decayed monuments of error! the thin remains of what is called delight! *Dr Young.*

He only is worthy of eſteem, that knows what is juſt and honeſt, and dares do it; that is maſter of his own paſſions, and ſcorns to be a ſlave to another's. Such an one, in the loweſt poverty, is a far better man, and merits more reſpect, than thoſe gay things who owe all their greatneſs and reputation to their rentals and revenues. *Dr Fuller.*

When we pity thoſe that endure ſickneſs and diſtreſs, or any other temporal afflictions; let us remember, how much worſe it is with the proſperous and gay ſinner; with them who are given over to a reprobate ſenſe, and are cut off in the midſt of their wickedneſs. *F. Parſ.*

We admire no man for enjoying all bodily pleaſures to the full. This may create him envy, but not eſteem. Whereas wiſdom and prudence, true piety and virtue, and all the offices of humanity, charity, and friendſhip, have the praiſe and commendation, even of thoſe who will not imitate them. The wiſe and good will be ever

loved and honoured, as the glory of human nature. *Dr Sherlock.*

Of all the things this world affords us, the poſſeſſion and enjoyment of wiſdom alone is immortal. A ſtrict adherence to virtue, and a well-regulated life, renders our pleaſures more ſolid and laſting.

If we apply ourſelves ſeriouſly to wiſdom, we ſhall never live without true pleaſure, but learn to be pleaſed with every thing. We ſhall be pleaſed ſo far with wealth, as it makes us beneficial to others; with poverty, for not having much to care for; and with obſcurity, for being unenvied. *Plutarch.*

The great are under as much difficulty to expend with pleaſure, as the mean to labour with ſucceſs. *Dr Young.*

There is a ſweet pleaſure in contemplation. All others grow flat and inſipid upon frequent uſe; and when a man hath run through a ſet of vanities, in the declenſion of his age he knows not what to do with himſelf if he cannot think. *Sir T. P. Blount.*

Religion is ſo far from barring men any innocent pleaſure or comfort of human life, that it purifies the pleaſures of it, and renders them more grateful and generous. And beſides this, it brings mighty pleaſures of its own, thoſe of a glorious hope, a ſerene mind, a calm and undiſturbed conſcience, which do far out-reliſh the moſt ſtudied and artificial luxuries. *Dean Sherlock.*

There

There needs no train of ſervants, no pomp or equipage, to make good our paſſage to heaven; but the graces of an honeſt mind will ſerve us upon the way, and make us happy at our journey's end. *Seneca.*

Of Women, Love, and Marriage.

THE utmoſt of a woman's character is contained in domeſtic life; firſt, in her piety towards God; and next, in the duties of a daughter, a wife, a mother, and a ſiſter. *Spectator.*

A prudent woman is in the ſame claſs of honour as a wiſe man. *Tatler.*

Nothing can atone for the want of modeſty and innocence; without which beauty is ungraceful, and quality contemptible. *Spectator.*

The liberality of nature in the perſon, is frequently attended with a deficiency in the underſtanding.

A man's beſt fortune, or worſt, is a wife.

Love cannot long be concealed where it is, nor diſſembled where it is not. *Rochef.*

The beſt dowry to advance the marriage of a young lady, is when ſhe has in her countenance mildneſs; in her ſpeech, wiſdom; in her behaviour, modeſty; and in her life, virtue. *Felton's epiſtles.*

A good wife, ſays Solomon, is a good portion;

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and there is nothing of ſo much worth as a mind well inſtructed.

Better is a portion in a wife, than with a wife.

Many of the misfortunes in families ariſe from the trifling way the women have in ſpending their time, and gratifying only their eyes and ears, inſtead of their reaſon and underſtanding. *Tatler.*

A lady who is tender of her reputation, would not be pleaſed to hear herſelf applauded for her great ſkill in muſic and dancing. Salluſt, ſpeaking of Sempronia, a woman of great quality, but of a moſt abandoned character, obſerves, that ſhe ſung and danced with more art and grace than became a virtuous woman.

There is nothing that wears out a fine face like the vigils of the card-table, and thoſe cutting paſſions which naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gameſter. *Addiſon.*

The plainer the dreſs, with greater luſtre does beauty appear. 'Virtue is the greateſt ornament, and good ſenſe the beſt equipage. *Marq. of Halifax.*

When a woman is once taken with her drapery, religion is commonly laid aſide, or uſed more out of cuſtom than devotion. When her governing paſſions lye this way, charity is diſabled, and juſtice is overlooked, and ſhe is loſt to all the noble purpoſes of life. *Collier.*

It

It is always to be underſtood that a lady takes all you detract from the reſt of her ſex, to be a gift to her. *Tatler.*

Lovers complain of their hearts, when the diſtemper is in their heads.

It is a ſhrewd remark, That love and pride ſtock Bedlam.

Love is of the nature of a burning-glaſs, which kept ſtill in one place, fireth; changed often, it doth nothing. *Sir J. Suckling.*

A woman had need be perfectly provided of virtue, to repair the ruins of her beauty. *Spec.*

How vain are ſuch who are deſirous of life, yet would avoid old age; as if it were a reproach to look old! Tell a woman of her age; and perhaps you make her as deeply bluſh, as if you accuſed her of incontinency. *Sir R. L'Eſtrange.*

An inviolable fidelity, good humour, and complacency of temper in a wife, outlive all the charms of a fine face, and make the decays of it inviſible. *Tatler.*

Some have ſaid, That marriage fills the earth, and virginity heaven. But others have well anſwered, How ſhould heaven be full, if the earth were empty?

Women can ſooner forgive great indiſcretions, than ſmall infidelities. *Rochef.*

It is ſeldom ſeen, that beautiful perſons are otherwiſe of great virtue. *Ld Bacon.*

Howſoever a lewd woman may pleaſe a man

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for a time, he will hate her in the end, and ſhe will ſtudy to deſtroy him. *Sir W. Raleigh.*

A woman of great ſpirit, and little underſtanding, expoſes herſelf to deriſion and reproach, and is deſpiſed where-ever ſhe appears *Tatler.*

Marriage is like a ſea-voyage; he that enters into the ſhip, muſt look to meet with ſtorms and tempeſts.

There are ſuch perverſe creatures that fall to ſome mens lots, with whom it requires more than common proficiency in philoſophy to be able to live. What charming companions for life are ſuch women! *Spectator.*

Alcibiades, being aſtoniſhed at Socrates's patience, aſked him, How he could endure the perpetual ſcolding of his wife? Why, ſaid he, as thoſe do who are accuſtomed to the ordinary noiſe of wheels to draw water.

He that contemns a ſhrew to the degree of not deſcending to word it with her, does worſe than beat her. *Sir R. L'Eſtrange.*

A certain bold woman came to Gratian the Emperor, and with much clamour complained to him of her huſband. To whom the Emperor mildly ſaid, Woman, what are theſe things to me? Yes, ſaid ſhe; for he hath alſo ſpoken many things againſt thy Majeſty. To which he then ſaid, Woman, and what is that to thee!

There is a an old ſarcaſtical ſaying concerning the Italian women, That they are magpies

at

at the door, ſirens in the window, ſaints in the church, and devils in the houſe.

There are two ſorts of perſons which are not to be comforted; a rich man when he finds himſelf dying, and a beauty when ſhe finds her charms fading.

Solid love, whoſe root is virtue, can no more die than virtue itſelf. *Eraſmus.*

A courteſan taking notice to Gelon King of Syracuſe, that he had an ill breath; he aſked his wife, Why ſhe did not tell him of it? I thought, ſaid ſhe, that all mens breath were alike.

Without conſtancy there is neither love, friendſhip, or virtue, in the world.

The reputation of a ſtateſman, the credit of a merchant, and the modeſty of a woman, prevail more than their power, riches, or beauty.

Sophocles, being aſked, What harm he would wiſh to his enemy? anſwered, That he might love where he was not liked.

It was a pleaſant put-off of a droll, when one told him, he had got a very plain woman to his wife: Yes, ſaid he, I know I have, but I am now drinking to make her handſome.

In reading romances, women (who are moſtly addicted this way) do not only learn the evil they ſhould be ignorant of, but alſo the moſt delicate ways of committing it. *Spectator.*

As the poets repreſented the Graces under the figures of women, ſo the Furies too. Let a woman be decked with all the imbelliſhments of

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of art, and care of nature; yet if boldneſs be to be read in her face, it blots all the lines of beauty. *Lady's Calling.*

There ſcarce was ever any ſuch thing under the ſun, as an inconſolable widow. Grief is no incurable diſeaſe; but time, patience, and a little philoſophy, with the help of human frailty and addreſs, will do the buſineſs. *Sir R. L'Eſtrange.*

A woman's bragging of her virtue, looks as if it coſt her ſo much pains to get the better of herſelf, that the inferences are very ridiculous. *Marq. of Halifax.*

He who gets a good huſband for his daughter, hath gained a ſon; and he who meets with a bad one, hath loſt a daughter.

The Emperor Conrade, when he beſieged Guelpho Duke of Bavaria, would not accept of any other conditions than that the men ſhould be priſoners; but that the women might go out of the town without violation of their honour, on foot, and with ſo much only as they could carry about them. Which was no ſooner known, but they contrived preſently to carry out upon their ſhoulders their huſbands and children, and even the Duke himſelf. The Emperor was ſo affected with the generoſity of the action, that he treated the Duke and his people ever after with great humanity.

In all the characters we read of excellent women, there is not a more illuſtrious inſtance of filial piety, than in the ſtory of Cimonus, who

who being caſt into priſon, and there adjudged to be ſtarved to death, his daughter Xantippe fed him thro' the iron grate with the milk of her own breaſts.

Themiſtocles, being aſked, How he would marry his daughter; whether to one of ſmall fortune, but honeſt; or to one that was rich, but of an ill reputation? made anſwer, I had rather have a man without an eſtate, than have an eſtate without a man.

When, after having dined too well, a huſband is received at home without a ſtorm, or a reproachful look, the wine will naturally work out all in kindneſs; which a wife ſhould encourage, let it be wrapt up in never ſo much impertinence. *Marq. of Halifax.*

When ſacrifices were offered to Juno, who preſided over marriages, the gall of the victim was thrown behind the altar, to ſhew, that no ſuch thing ought to be among married perſons.

Though Solomon's deſcription of a wife and good woman may be thought too mean and mechanical for this refined generation; yet certain it is, that the buſineſs of a family is the moſt profitable and the moſt honourable ſtudy they can employ themſelves in. *Charron.*

The ſureſt way of governing, both a private family and a kingdom, is for a huſband, and a prince, to yield at certain times ſomething of their prerogative.

Women

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Women ſhould be acquainted, that no beauty hath any charms, but the inward one of the mind; and that a gracefulneſs in their manners is much more engaging than that of their perſons: that meekneſs and modeſty are the true and laſting ornaments; for ſhe that has theſe, is qualified as ſhe ought to be for the management of a family, for the educating of children, for an affection to her huſband, and ſubmitting to a prudent way of living. Theſe only are the charms that render wives amiable, and give them the beſt title to our reſpect. *Epictetus.*

Of Truth, Lying, and Diſſimulation.

THere is nothing ſo delightful, ſays Plato, as the hearing or the ſpeaking of truth. For this reaſon there is no converſation ſo agreeable as that of the man of integrity, who hears without any deſign to betray, and ſpeaks without any intention to deceive.

Truth is always conſiſtent with itſelf, and needs nothing to help it out. It is always near at hand, and ſits upon our lips, and is ready to drop out before we are aware. Whereas a lye is troubleſome, and ſets a man's invention upon the rack; and one trick needs a great many more to make it good. *Abp Tillotſon.*

Tricks

Tricks and treachery are the practice of fools, that have not ſenſe enough to be honeſt.

Plain truth muſt have plain words. She is innocent, and accounts it no ſhame to be ſeen naked. Whereas the hypocrite or double-dealer ſhelters and hides himſelf in ambiguities and reſerves. *Bona.*

Nothing appears ſo low and mean as lying and diſſimulation; and it is obſervable, that only weak animals endeavour to ſupply by craft the defects of ſtrength, which nature has not given them.

He that deceives his neighbour with lies, is unjuſt to him, and cheats him of the truth, to which he has a natural right. *M. Aurel.*

Truth may be expreſſed without art or affectation; but a lie ſtands in need of both.

Truth is born with us; and we muſt do violence to nature, to ſhake off our veracity. *St Evremond.*

Virtue ſcorns a lie for its cover; and truth needs no orator.

There never was a hypocrite ſo diſguiſed, but he had ſome mark or other yet to be known by. *Sir R. L' Eſtrange.*

Truth and falſehood, like the iron and clay in Nebuchadnezzar's image, may cleave, but they will not incorporate. *Ld Bacon.*

A liar is a hector towards God, and a coward towards men.

An honeſt man is believed without an oath; for his reputation ſwears for him. Xenocrates

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was a man of that truth and fidelity, that the Athenians gave him alone this privilege, That his evidence ſhould be lawful without ſwearing. And it is ſaid of Fabricius, That a man might as well attempt to turn the ſun out of its courſe, as bring him to do a baſe or a diſhoneſt action.

Sincerity of heart, and integrity of life, are the great and indiſpenſible ornaments of human nature.

Such was the ingenuous ſimplicity of the primitive Chriſtians, they looked upon it as a diſparagement to be put to their oaths, thinking it ſufficient for a good man to give this aſſurance of his truth, I ſpeak truly. They counted it an impious thing even to diſſemble the truth, and ſcorned to live upon ſuch baſe terms to be beholden to hypocriſy for their lives.

It is common for men governed by human reaſon, to invent various exceptions, to elude the force of verity. Nothing can be more deſpicable and baſe than for a man to ſpeak contrary to his own knowledge and ſenſe of things.

Truth in every thing is ſtill the ſame, and, like its great author, can be but one; and the ſentence of reaſon ſtands as firm as the foundation of the earth. Reaſon is ever allied to truth.

When a man hath forfeited the reputation of his integrity, he is ſet faſt; and nothing will

then

then ſerve his turn, neither truth nor falſehood. *Spectator.*

There are lying looks, as well as lying words; diſſembling ſmiles, deceiving ſigns, and even a lying ſilence.

That kind of deceit which is cunningly laid, and ſmoothly carried on, under a diſguiſe of friendſhip, is of all other the moſt impious and deteſtable.

Not to intend what thou ſpeakeſt, is to give thine heart the lie with thy tongue; not to perform what thou promiſeſt, is to give thy tongue the lie with thine actions.

A man who is rightly honeſt, looks not to what he might do, but to what he ſhould. He wears always the ſame countenance; ſpeaks the truth: his cheeks are never ſtained with the bluſhes of recantation; nor does his tongue falter to make good a lie with the ſecret gloſſes of double or reſerved meaning. *Gent. lib.*

There is a kind of magic in truth, which forcibly carries the mind along with it. Men readily embrace the dictates of ſincere reaſon. *Turkiſh Spy.*

Ariſtotle lays it down for a maxim, That a brave man is clear in his diſcourſe, and keeps cloſs to truth. And Plutarch calls lying, the vice of a ſlave.

Nothing can be more unjuſt or ungenerous, than to play upon the belief of a harmleſs perſon; to make him ſuffer for his good opinion,

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and fare the worſe for thinking me an honeſt man.

It would be more obliging to ſay plainly, We cannot do what is deſired, than to amuſe people with fair words; which often puts them upon falſe meaſures.

Great men muſt go and meet truth, if they are deſirous to know it: for none will carry it to them.

There cannot be a greater treachery, than firſt to raiſe a confidence, and then deceive it. *Spectator.*

It is eaſy to tell a lie, hard to tell but a lie. One lie requires many more to maintain it.

As nothing is more daring than truth, ſo there is nothing more chearful than innocence.

Hypocritical piety is double iniquity.

There is no vice that doth ſo cover a man with ſhame, as to be found falſe and perfidious. *Ld Bacon.*

Truth alone, without eloquence, is ſufficiently powerful and perſuaſive, and ſtands in need of no ſtudied and artificial practices to vindicate and recommend it.

Sincerity is, to ſpeak as we think; to do as we pretend and profeſs; to perform and make good what we promiſe; and really to be what we would ſeem and appear to be. *Abp Tillotſon.*

A great man, on a certain affair, being aſked by Heliogabalus, How he durſt be ſo plain? Becauſe, ſaid he, I dare die: I can but die, if

if I ſpeak the truth; and I muſt die, if I flatter.

Denying a fault, doubles it.

I had rather, ſaid Lucian, pleaſe by telling truth, than be diverting in telling tales; becauſe, if I be not agreeable, I may be uſeful.

The moſt deceitful are moſt ſuſpectful.

We muſt not always ſpeak all that we know; that were folly: but what a man ſays, ſhould be what he thinks, otherwiſe it is knavery. All a man can get by lying and diſſembling, is, that he ſhall not be believed when he ſpeaks truth. *Montaigne.*

A liar is ſubject to two misfortunes; neither to believe, nor to be believed.

A double-minded man is unſtable in all his ways.

All the ſeeming family endearment, comfort, and complacency, which we figure to ourſelves at a diſtance, what is it, too often! but mutual attacks on the peace, plots on the riches, hopes from the ſickneſs, and joy from the deaths of each other? *Dr Young.*

Did men take as much care to mend, as they do to conceal their failings, they would both ſpare themſelves that trouble which diſſimulation puts them to; and gain, over and above, the commendations they aſpire to by their ſeeming virtues. *Engl. Theophraſtus.*

Deceit goes for falſe coin, and the deceiver for the coiner, which is ſtill worſe. A lie, like

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counterfeit money, though a good man may receive it, yet he ought not to pay it.

If falſehood, like truth, had but one face only, we ſhould be upon better terms; for we ſhould then take the contrary to what the liar ſays, for certain truth. *Montaigne.*

An hypocrite is under perpetual conſtraint: and what a torment muſt it be for a man, always to appear different from what he really is! *Charron.*

Lying is a vice ſo very infamous, that the greateſt liars cannot bear it in other men.

The Egyptian princes were uſed to wear a golden chain beſet with precious ſtones, which they ſtyled *Truth,* intimating that to be the moſt illuſtrious ornament.

Since ſpeech is the great gift that diſtinguiſhes men from beaſts, how unworthy are they that falſify it! No creature has deceitful cries, except that animal bred on the banks of Nile. It is only man that perverts the uſe of his voice.

Nothing is more noble, nothing more venerable, than fidelity. Faithfulneſs and truth are the moſt ſacred excellencies and endowments of the human mind. *Cicero.*

Truth is ſo great a perfection, ſays Pythagoras, that if God would render himſelf viſible to men, he would chuſe light for his body, and truth for his ſoul.

Miſcellanies.

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Miſcellanies.

NO one can be in a more unhappy circumſtance, than to have neither an ability to give or to take inſtruction. *Engliſhman.*

It is impoſſible to make people underſtand their ignorance: for it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. *Bp Taylor.*

There is a ſort of œconomy in providence, that one ſhall excel, where another is defective, in order to make men more uſeful to each other, and mix them in ſociety. *Spectator.*

Knowledge is the treaſure, but judgment the treaſurer of a wiſe man.

Where the ſenſes, and their perceptions, are vigorouſly employed, there the intellectual powers ceaſe to act.

It is no diminution to have been in the wrong. Perfection is not the attribute of man. *Spectator.*

The wiſe Heathens were glad to immortalize any one ſerviceable gift, and overlook all imperfections in the perſon who had it. *Tatler.*

A man's wiſdom, œconomy, good ſenſe, and ſkill in human life, if he be under misfortune, are of little uſe to him in the diſpoſition of any thing. *Spectator.*

It is obſerved in the courſe of worldly things, that mens fortunes are oftener made by their

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tongues, than by their virtues; and more mens fortunes overthrown thereby, than by their vices. *Sir W. Raleigh.*

Though wit be lively and mantling, it is not often that it carries a great body with it.

It is a noble ſcience, to know one's ſelf well; and a noble courage, to know how to yield.

There are four good mothers, of whom are often born four unhappy daughters. Truth begets Hatred; Proſperity, Pride; Security, Danger; and Familiarity, Contempt.

Some will read over, or rather over-read a book, with a view only to find fault; like venomous ſpiders, extracting a poiſonous quality, where the induſtrious bees ſip out a ſweet and profitable juice.

Nature is limited, but Fancy is boundleſs.

Men, like watches, are to be valued for their goings.

It was a good fancy of him that cut in one ſtone three faces, a child's, a young man's, and an old man's; admitting, as it were, no difference, there being ſo ſhort a ſpace of time betwixt them. *Cardan.*

Frugality is good, if liberality be joined with it

It is ſufficient, that every one in this life do that well which belongs to his calling.

There is no wiſe and good man, that would change perſons and conditions entirely with any man in the world.

When

When a man draws himſelf into a narrow compaſs, Fortune has the leaſt mark at him.

The wiſeſt of men have their follies, the beſt have their failings, and the moſt temperate have now and then their exceſſes.

An univerſal applauſe is ſeldom leſs than two thirds of a ſcandal. *Sir R. L'Eſtrange.*

In this pleaſant and jocular age, it is generally looked upon as a far more genteel and faſhionable quality for a man to be witty, than wiſe.

The beſt way to ſecure obſervance, is, not to inſiſt too violently upon it.

None are ſo invincible as your half-witted people; who know juſt enough to excite their pride, but not ſo much as to cure their ignorance.

One profering to ſhew Themiſtocles the art of memory; he anſwered, he had much rather he would teach him that of forgetfulneſs.

A man had better be poiſoned in his blood, than in his principles.

There was a ſoldier that vaunted before Julius Cæſar of the ſcars he had received on his face; Cæſar knowing him to be a coward, told him, You had beſt take head, next time you run away, how you look back.

Wiſe men mingle innocent mirth with their cares, as an help either to forget them, or overcome them. But to be intemperate for the eaſe of one's mind, is to cure melancholy with madneſs.

It is in all things a profitable wiſdom, to know when we have done enough.

Frugality is a fair fortune, and induſtry a good eſtate.

No creatures in the whole world but men, glory and triumph in the deſtruction of their own ſpecies. Man is the only jarring ſtring that ſpoils the concord of the whole creation.

Some ſee the errors and follies of mankind, and only make a jeſt of them. They divert and entertain themſelves and others, by a comical repreſentation of a very tragical thing; as if no more were neceſſary to teach men truth and virtue, than merely to expoſe falſehood and vice.

Mutability is the badge of infirmity. It is ſeldom, that a man continues to wiſh and deſign the ſame thing two days together. Now he is for marrying; and by and by a miſtreſs is preferred before a wife. Now he is ambitious and aſpiring; preſently the meaneſt ſervant is not more humble than he. This hour he ſquanders his money away; the next he turns miſer. Sometimes he is frugal and ſerious; at other times profuſe, airy and gay. *Charron.*

Ill qualities are catching, as well as diſeaſes; and the mind is at leaſt as much, if not a great deal more, liable to infection than the body.

There needs but one bad inclination to make a man vitious; but many good ones are neceſſary to make him virtuous.

They

They who have an honeſt and engaging look, ought to ſuffer double puniſhment, if they belye it in their actions. *Charron.*

Every medal hath its reverſe; every convenience carries its abatement.

Experience can never be infallible, becauſe events are conſtantly unlike one another.

The ſoul is always buſy; and, if it be not exerciſed about ſerious affairs, will ſpend its activity upon trifles.

For a man to ſee and acknowledge his own ignorance and defects; to pretend to no more than he really hath, and is: this ſingle quality argues ſo much judgment, that there are few better teſtimonies to be given of it. *Charron.*

By others faults, wiſe men correct their own.

It was was ſaid by Diogenes, That to live well, one muſt oppoſe nature to law, reaſon to paſſion, and reſolution to fortune.

He that maketh others fear him, hath reaſon to fear them.

Experience is the beſt adviſer; but it is better to learn by others, than our own.

We do not want precepts ſo much as patterns, ſays Pliny; and example is the ſofteſt and leaſt invidious way of commanding.

Not to be addicted too much to any one thing, is the moſt excellent rule of life.

Paſt enjoyments do not alleviate preſent evils;

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evils; whereas the evils a man has endured, heighten the preſent ſatisfactions.

Only that which is honeſtly got is gain.

He that contemns a ſmall fault, commits a great one. The greateſt of all faults, is to believe we have none.

It is a ſtanding rule in philoſophy, Never to make the opinion of others the meaſure of our behaviour.

Reaſon is blinded by affection.

If you ſeem to approve of another man's wit, he will allow you to have judgment. *Guardian.*

That which is known to three perſons, is no ſecret.

No man hath a thorough taſte of proſperity, to whom adverſity never happened.

It was a noble ſaying of the Lacedemonians, That they inquired not ſo much how many their enemies were, but where they were.

King John being importuned by a courtier, to untomb the bones of a certain perſon who, in his lifetime, had been his great enemy: No, no, replied the King; I wiſh all my enemies were as honourably buried.

One good head is better than a great many hands. *Charron.*

It is a much greater kindneſs, not to ſuffer us to fall, than to lend a hand to lift us up; and a greater ſatisfaction to be kindly received, and obtain nothing, than obtain what we deſire, after having been expoſed.

Requeſt

Requeſts coſt a reluctancy of nature, fearing to receive the diſcourteſy of a denial. That which is beſtowed too late, is next to not giving. *Gratian.*

Hope deferred maketh the heart ſick.

Every body naturally loves to be truſted; and the repoſing a more than ordinary confidence, ſometimes fixes a man in your intereſt, and engages him to be ſecret and faithful.

A man fore-armed is worth two others.

Pleaſure and pain, though the moſt unlike that can be, are ſo contrived by nature, as to be conſtant companions; and it is not amiſs to obſerve, that the ſame motions and muſcles of the face are employed both in laughing and crying. *Charron.*

Small tranſgreſſions become great, by frequent repetition; as ſmall expences, multiplied, inſenſibly waſte a large revenue.

When our vices leave us, we flatter ourſelves that we leave them.

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment. *Gratian.*

He is as great a fool that laughs at all things, as he that frets at every thing

There is nothing but is ominous to the ſuperſtitious.

Voluntary rigour and torment is unnatural; and it is as ridiculous to hate cheap and eaſy conveniencies, as it is mad and fooliſh to purchaſe

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ſet up for eminent ſufficiency in that way wherein he is defective. *Tatler.*

To judge impartially, we are to put mens good qualities in the balance againſt their bad ones; and if the ſcale of the firſt outweighs, the latter ought not to be brought into account. *Gent. lib.*

He that is aſhamed to be ſeen in a mean condition, would be proud of a ſplendid one. *Seneca.*

If I had money, ſaid Socrates, I would buy me a cloak. They that knew he wanted one, ſhould have prevented the very intimation of that want.

He that is little in his own eyes, will not be troubled to be thought ſo in others.

No chameleon puts on ſo many colours, or Proteus aſſumes ſo many ſhapes, as man his reſolutions.

Nothing violent is of long continuance. *Sen.*

It is commonly ſaid, That the juſteſt dividend Nature has given of her favours, is that of ſenſe; for there is none that is not contented with his ſhare.

Five things are requiſite to a good officer; ability, clean hands, diſpatch, patience, and impartiality.

It is as great a point of wiſdom to hide ignorance, as to diſcover knowledge.

Geographers, dividing the world into thirty parts, give us this account of them, That but five of thoſe thirty are Chriſtians; and for the

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reſt, ſix of them Jews and Mahometans, and the remaining nineteen perfect Heathens.

No evil action can be well done; but a good one may be ill done.

The deepeſt waters move moſt ſilently, the hotteſt fires have the ſmalleſt flames, and the ſpheres have the ſwifteſt motion, yet move without noiſe.

A man ſhould never glory in that which is common to a beaſt, nor a wiſe man in that which is common to a fool, nor a good man in that which is common to a wicked man.

Nature, in the courſe of ſublunary things, deſtroys all but herſelf. There is a ſtrange beauty in her alterations; for ſhe often produces the moſt graceful and pleaſant things, out of the decay and corruption of others.

To know how to forget, is a happineſs, rather than an art. Thoſe things are generally beſt remembered, which ought moſt to be forgot. Sometimes the remedy of an evil conſiſts in forgetting it; and that time it is we commonly forget the remedy.

Let a man do his beſt, and the world may do its worſt.

It was ſmartly ſaid by the Egyptian, who, being aſked, What it was he carried ſo cloſely? replied, It was therefore covered, that it might be ſecret.

Among the beſt of men there is hardly one to be found, but he is liable to be hanged ten times in his life, if all his actions and thoughts

were

were ſtrictly to be examined. We are ſo far from being good, according to the laws of God, that we cannot be ſo according to our own. *Montaigne.*

The moſt things in this world are perfectly imperfect, and the beſt things but imperfectly perfect.

The habit makes not the monk.

He that ſhoots at the ſtars, may hurt himſelf, but not endanger them.

It was bravely ſaid by Antigonus, who in a ſea-battle being told, that his enemies exceeded him in number, aſked the reporter, Againſt how many he reckoned him?

The moſt provident have commonly more to ſpare, than men of great fortunes.

A mean freedom is more naturally deſired than a golden ſervitude. Fetters of gold are ſtill fetters.

There is no courſe of life ſo weak, as that which is carried on by exact rule and diſcipline. The leaſt debauch to ſuch a man will ruin him. *Montaigne.*

An evenneſs of living hath too much of confinement in it. Men will be rather more or leſs, than always the ſame.

Difficulty of atchievement ſtupifies the ſluggard, adviſes the prudent, terrifies the fearful, and animates the courageous.

Honeſty is ſilently commended even by the practice of the moſt wicked; for their deceit is under its colour.

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It is not eaſy to impoſe the tongue's ſilence upon the heart's grievance.

He that will win the game, muſt look more upon the mark, than the money; if he hits the one, he takes the other.

Thoſe who are unwilling to do us any ſervices, are never unprovided of excuſes.

It is leſs diſhonour to diſlodge an army in the dark, than to be beaten in the light.

It is inhumane and arrogant, to inſult over a penitent delinquent.

In Italy, their ordinary form of aſking is, Do good for your own ſake.

A good cauſe makes a courageous heart. They that fear an overthrow, are half conquered.

The world can never be ſo bad, but an honeſt man will at one time or other be thought good for ſomething.

As civil diſſenſions are the moſt unnatural, ſo nothing can appear more aſtoniſhing than a war without an enemy.

Thoſe who have been inriched with others ruins, have often been ruined with their own riches.

Sudden joy may kill, as well as ſudden grief. Diagoras Rhodius, hearing his three ſons were victorious at the Olympic games in one day, died immediately in that tranſport of joy. And the ſtory of Zeuxis, the famous painter, is yet more ſtrange; who having made the portrai-

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ture of an old woman very oddly; he died with laughing at the conceit.

He that ſcoffs at the crooked, had need go very upright himſelf.

Many a man would be extremely ridiculous, if he did not ſpoil the jeſt by playing upon himſelf firſt.

A tree that is every year tranſplanted, will never bear fruit; and a mind that is always hurried from its proper ſtation, will ſcarce ever do good in any.

It is much more to conclude, than to begin well.

An over-regularity is next to a deformity.

The Dutch have a good proverb, Thefts never inrich, alms never impoveriſh, prayers hinder no work.

It is a known ſtory of a frier, who, on a faſting day, bid his capon be carp, and then very canonically ate it; and by ſuch a tranſubſtantiating power our wits bid all ſerioufneſs and conſideration be formality and foppery, and then under that name endeavour to drive it out of the world.

One may be a good adviſer, though an ill ſolicitor.

There is as much difference betwixt wit and wiſdom, as betwixt the talent of a buffoon and a ſtateſman; and yet, in the ordinary courſe of the world, one paſſes often for the other.

Mercy to the evil, proves cruelty to the innocent.

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He that ſhoots an arrow in jeſt, may kill a man in earneſt.

No men are ſo often in the wrong, as thoſe who pretend to be in the right.

He gets a double victory, who overcomes himſelf, when he doth his enemy.

He hath a good judgment, that relieth not wholly on his own.

We can no more correct all ill opinions in the world, than heal all the diſtempers that are in it.

There is as much wiſdom in bearing with other people's defects, as in being ſenſible of their good qualities; and we ſhould make the follies of others rather a warning and inſtruction to ourſelves, than a ſubject of mirth, and mockery of thoſe that commit them. *Rochef.*

When we commend good and noble actions, we make them in ſome meaſure our own.

There are men of prey, as well as beaſts of prey. *Sir R. L'Eſtrange.*

It is an equal failing, to truſt every body, and to truſt no body.

When a man owns himſelf to be in an error, he does but tell you in other words, that he is wiſer than he was. *Dn Swift.*

He that thinks of many things, thinks of nothing; and he that would go ſeveral ways, ſtands ſtill.

It is ill truſting a reconciled enemy. Chriſtian religion bids us forgive; but Chriſtian pru-

dence

dence bids us have a care to whom we truſt. *Sir R L'Eſtrange.*

Forgetting of a wrong, is a mild revenge.

It was a civil reprehenſion of a fidler to King Philip, who diſputed with him about his playing: God forbid, ſaid he, that your Majeſty ſhould be ſo unhappy as to underſtand a fiddle better than I do. *Plutarch.*

Nature is like quickſilver, that will never be killed.

There is no contending with neceſſity, and we ſhould be very tender how we cenſure thoſe that ſubmit to it. It is one thing to be at liberty to do what we will, and another thing to be tied up to do what we muſt. *Sir R. L'Eſtrange.*

The only way to be happy and quiet, is to make all contingencies indifferent to us.

A divided family can no more ſtand, than a divided commonwealth.

They who live under a tyranny, and have learned to admire its power as ſacred and divine, are debauched as much in their religion, as in their morals. *Earl of Shaſteſbury.*

There are none that fall ſo unpitied, as thoſe that have raiſed themſelves upon the ſpoils of the public. *Sir R. L'Eſtrange.*

One general mark of an impoſtor is, that he outdoes the original.

It is good to rectify our natures, but not to force them.

Men can better ſuffer to be denied, than to be deceived.

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The gifts of the mind are able to cover the defects of the body; but the perfections of the body cannot hide the imperfections of the mind.

They that feed on wiſdom, ſhall yet be hungry; and they that drink her, ſhall yet be thirſty.

A man that does the beſt he can, doth all that he ſhould do.

In nature nothing is ſuperflous. *Ariſtotle.*

Fortune is never more deceitful, than when ſhe ſeemeth moſt to favour. He that is Cræſus to-day, may be Codrus to-morrow.

As dreams are the fancies of thoſe that ſleep, ſo fancies are but the dreams of men awake. *Sir T. P. Blount.*

The ſtrongeſt heads are commonly the weakeſt.

An habit of ſecrecy is both politic and moral.

Nothing goes wrong, where prudence is the guide.

He who truſts all things to chance, makes a lottery of his life; wherein, for one happy event, he ſhall meet with ten unlucky ones.

Counſel and wiſdom atchieve more and greater exploits than force.

Cato obſerved, that wiſe men learn more by fools, than fools by wiſe men: for they ſee their weakneſs, to avoid it; theſe conſider not their virtues to imitate them.

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A certain perſon, being aſked, How old he was? anſwered, He was in health. Being aſked, How rich he was? he ſaid, He was not in debt.

The pity of tears only is too wateriſh to do good.

A buſy idleneſs deſtroys our eaſe.

Nothing promotes fixation of thought more than the cloſing of our eyes: for, according to the Arabian proverb, When the five windows, thoſe of the ſenſes, are ſhut up, the houſe of the mind is then fulleſt of light.

More men adore the ſun-riſing, than the ſun-ſetting.

That is done ſoon enough, which is done well enough.

It is the intention, morally ſpeaking, that makes the action good or bad; and even brutes themſelves will put a difference betwixt harms and ill-will of miſchance.

He that follows nature, is never out of his way. Nature is ſometimes ſubdued, but ſeldom extinguiſhed. *Ld Bacon.*

To be eminent in a low profeſſion, is to be great in little, and ſomething in nothing.

A knave diſcovered, is a great fool.

We read of an aſtrologer, that foretold his own end to the very day and hour. He lived perfectly in health till the laſt minute of his time, and then hanged himſelf for the honour of his prediction.

Money

Money makes not ſo many true friends, as it makes enemies.

Man, at the beſt, is but a compoſition of good and evil. Diamonds have flaws, and roſes have prickles; the ſun has its ſhade, and the moon her ſpots.

Civility is a kind of charm that attracts the love of all men; and too much is better than to ſhew too little.

He that contends with natural averſions, doth the ſame thing as if he undertook to cure incurable diſeaſes.

Ignorant men are always in a maze.

He hath made a good progreſs in buſineſs, that hath thought well of it before-hand. Some do firſt, and think afterwards.

It is not ſo painful to an honeſt man to want money, as it is to owe it.

It is better to ſuffer without a cauſe, than that there ſhould be a cauſe for our ſuffering.

The leſs wit a man has, the leſs he knows that he wants it.

A heart without ſecrecy, is an open letter for every one read.

Thoſe beſt can bear reproof, who merit praiſe.

The itch of knowing ſecrets, is naturally accompanied with another itch of telling them.

In all fortunes and extremes, a great ſoul will never want matter to work upon. There

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is no condition but what sits well upon a wise man.

He that hinders not a mischief when it is in his power, is guilty of it.

There is no rule that is not liable to some exception or other, saving that very rule itself. *Sir R. L'Estrange.*

He that has fewest faults, has constructively none at all; because it is a common case: but no man has more faults, than he that pretends to have none.

We may hate mens vices without any ill-will to their persons; but we cannot help despising those that have no kind of virtue to recommend them.

Precipitation ruins the best-laid designs: whereas patience ripens the most difficult, and renders the execution of them easy.

Doing justice to worthy qualities, is a credit to our judgment.

A sprightly, generous horse, is able to carry a pack-saddle as well as an ass; but he is too good to be put to the drudgery. *Dn. Swift.*

Though an action be ever so glorious in itself, it ought not to pass for great, if it be not the effect of wisdom and good design.

The living strictly by rule for the preservation of health, is a troublesome disease.

When two persons compliment one another with the choice of any thing, each of them generally gets that which he likes least. *Dn Swift.*

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It was a maxim with Cæſar, That we ought to reckon we have done nothing, ſo long as any thing remains to be done.

What is rational, carries its own weight.

Too auſtere a philoſophy makes few wiſe men; too rigorous politics, few good ſubjects; too hard a religion, few religious perſons whoſe devotion is of long continuance. *St Evremond.*

It is vain to charm the ears, or gratify the eyes, if the mind be not ſatisfied.

There ſcarce can be named one quality that is amiable in a woman, which is not becoming a man, not excepting even modeſty, and gentleneſs of nature. *Dn Swift.*

How different ſoever mens fortunes may be, there is always ſomething or other that balances the ill and the good, and makes all even at laſt.

He that would be ſure to have his buſineſs well done, muſt either do it himſelf, or ſee the doing of it. *Sir R. L'Eſtrange.*

A great part of mankind employ their firſt years to make their laſt miſerable.

The oracle of Apollo at Delphos, being aſked, Why Jupiter ſhould be the chief of the Gods, ſince Mars was the beſt ſoldier? made this anſwer, Mars is valiant, but Jupiter is wiſe.

It is eaſier to avoid a fault, than to acquire a perfection.

Men of different parts are apt to condemn every thing above their own capacity. He muſt

muſt be a very unfit judge of wit, who innocently believes, that he has himſelf as much as any man needs to have.

The ſame rule, That a diſeaſe well known is half cured, holds as true in the diſtempers of the mind, as in the indiſpoſitions of the body.

It is difficult for a man to have ſenſe, and be a knave. A true and ſolid genius conducts to order, truth, and virtue.

A great many people are fond of books, as they are of furniture; to dreſs and ſet off their rooms, more than to adorn and enrich their minds.

If a man cannot find eaſe within himſelf, it is to little purpoſe to ſeek it any where elſe.

Thoſe are preſumed to be the beſt counſels, which come from them that adviſe againſt their own intereſt.

One month in the ſchool of affliction will teach us more wiſdom, than the grave precepts of Ariſtotle in ſeven years.

Remove the cauſe, and the effect wil ceaſe.

Gentleneſs is the beſt way to make a man loved and reſpected in his family. He makes himſelf contemptible, when he talks paſſionately to his ſervants for no reaſon but to ſhew his authority.

It is dangerous to attack a man you have deprived of all means to eſcape.

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There is nothing more to be wondered at, than that men who have lived long, ſhould wonder at any thing.

None but thoſe we are nearly concerned for, or are to anſwer for, ſhould make us ſolicitous about their conduct. The way to live eaſy, is to mind our own buſineſs, and leave others to take care of theirs.

Men may give a good advice, but they cannot give the ſenſe to make a right uſe of it.

The proroguing and diſſolving of parliaments, is like the diſtilling of hot waters; the oftener they are drawn off, the higher and ſtronger they are.

When there are ſo many thouſands of dangers hovering about us, what wonder is it if one comes to hit at laſt?

A man is ſeldom ſucceſsful, that is diffident of himſelf.

Truth hath force, reaſon authority, and juſtice power; but they are without luſtre if the graceful way and manner of doing be wanting.

All fools are not knaves, but all knaves are fools.

It goes a great way towards making a man faithful, to let him underſtand that you think him ſo; and he that does but ſuſpect that I will deceive him, gives me a kind of right to cozen him. *Seneca.*

There is this difference between a man of ſenſe and modeſty, and a perſon of cunning and

and impudence: one ſhines in his abilities; and the other debaſes himſelf, and is a diſgrace to ſociety. *Spectator.*

Reading ſerves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience.

Counſels.

THere ſeems, ſays Seneca, to be ſo near an affinity betwixt wiſdom, philoſophy, and good counſels, that it is rather matter of curioſity, than of profit, to divide them.

Good counſel is caſt away upon the arrogant, the ſelf-conceited, or the ſtupid; who are either too proud to take it, or too heavy to underſtand it. *Sir R. L'Eſtrange.*

Plato often inculcates this great precept, Do thine own work, and know thyſelf.

If you will be happy, correct your imagination by reaſon; reject opinion, and live according to nature.

Let reaſon go before every enterprize, and counſel before every action.

Be not diverted from your duty by any idle reflexions the ſilly world may make upon you: their cenſures are not in your power, and conſequently

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ſequently ſhould not be any part of your concern. *Epictetus.*

Reſt ſatisfied with doing well, and leave others to talk of you what they pleaſe.

Pitch upon that courſe of life which is the moſt excellent; and cuſtom will render it the moſt delightful. *Pythagoras.*

Rather avoid thoſe vices you are naturally inclined to, than aim at thoſe excellencies and perfections which you were never made for. *Cicero.*

Live in peace with all men; nevertheleſs have but one counſellor of a thouſand.

Never defer that till to-morrow, which you can do to-day; never do that by proxy, which you can do yourſelf.

Deliberate long of what thou canſt do but once.

When the idea of any pleaſure ſtrikes your imagination, make a juſt computation between the duration of the pleaſure, and that of the repentance ſure to follow it. *Epictetus.*

Be always at leiſure to do good; never make buſineſs an excuſe to decline the offices of humanity. *M. Aurelius.*

Do good with what thou haſt, or it will do thee no good. *Penn.*

Avoid all ſourneſs and auſterity of manners. Virtue is a pleaſant and agreeable quality, and gay and civil wiſdom is always engaging.

Forget others faults, and remember thine own.

Hear not ill of a friend, nor ſpeak any of an enemy. Believe not all you hear, nor report all you believe.

Approve yourſelf to wiſe men by your virtue, and take all the reſt by your civilities.

Avoid popularity; it has many ſnares, and no real benefit. *Pen.*

Imprint this maxim deeply in your mind, That there is nothing certain in this human and mortal eſtate; by which means you will avoid being tranſported with proſperity, and being dejected in adverſity. *Epicurus' morals.*

Do nothing to-day, that thou will repent of to-morrow.

Seek not out the things that are too hard for thee. Strive not in a matter that concerneth thee not.

Sell not virtue to purchaſe wealth.

If your means ſuit not with your ends, purſue thoſe ends which ſuit with your means.

Be rather bountiful, than expenſive. Neither make, nor go to feaſts.

Riſe from table with an appetite, and you will never ſit down without one. *Pen.*

Make yourſelf agreeable, as much as poſſible, to all; for there is no perſon ſo contemptible, but that it may be in his power to be your beſt friend, or worſt enemy.

Defer not charities till death. He that doth

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doth ſo, is rather liberal of another man's than of his own. *Ld Bacon.*

Reckon upon benefits well placed, as a treaſure that is laid up; and accôunt thyſelf the richer for that which thou giveſt a worthy perſon.

In the morning, think what thou haſt to do; and at night, aſk thyſelf what thou haſt done.

Have a care of vulgar errors. Diſlike, as well as allow, reaſonably. Follow the dictates of your reaſon, and you are ſafe.

Learn the art of entertaining thyſelf alone, without being weary or melancholy; and then thou wilt not be much put to it for want of recreation and company.

Uſe temporal things, but deſire eternal.

Account it no diſgrace to be cenſured of thoſe men, whoſe favours would be no credit to thee. Thou thyſelf only knoweſt what thou art; others only gueſs at thee: rely not therefore on their opinions, but ſtick to thine own conſcience.

In all the affairs of human life, let it be your care, not to hurt your mind, nor offend your judgment. *Epictetus.*

Do no ſecret thing before a ſtranger; for thou knoweſt not what he will bring forth.

Think before you ſpeak, and conſider before you promiſe. Take time to deliberate and adviſe; but loſe no time in executing your reſolutions.

Let not your zeal for a cauſe puſh you into

a hazardous engagment. Set bounds to your zeal by diſcretion, to error by truth, to paſſion by reaſon, to diviſions by charity.

Spend the day well, and thou wilt rejoice at night.

Never expect any aſſiſtance or conſolation in thy neceſſities from drinking companions.

Do well, and fear neither man nor devil. Keep good company, and the devil will not dare to make one.

Meditate often upon eternity, and no accidents of this mortal life will trouble you. *Fr. Sales.*

Always take part with, and defend the unfortunate.

Strive not with a man without cauſe. Blame not before thou haſt examined the truth. Debate thy cauſe with thy neighbour himſelf, and diſcover not a ſecret to another.

Never reveal your ſecrets to any, except it is as much their intereſt to keep them, as it is your's they ſhould be kept. Only truſt thyſelf, and another ſhall not betray thee.

Endeavour to make peace among thy neighbours. It is a worthy and reputable action, and will bring greater and juſter commendations to thee, and more benefit to thoſe with whom thou converſeſt, than wit or learning, or any of thoſe ſo much admired accompliſhments. *Dr Fuller.*

Take heed of whom you ſpeak, and to whom.

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Have not to do with any man in his paſſion; for men are not like iron, to be wrought upon when they are hot.

Purſue not a coward too far, leſt you make him turn valiant to your diſadvantage. *Oſb.*

Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words. Caſt not your pearls before ſwine.

If you be conſulted concerning a perſon, either very inconſtant, paſſionate, or vitious, give not your advice: it is in vain; for ſuch will do only what ſhall pleaſe themſelves.

Avoid as much as you can the company of all vitious perſons whatſoever; for no vice is alone, and all are infectious.

Whenever you diſcourſe, confine yourſelf to ſuch ſubjects as are neceſſary, and expreſs your ſenſe in as few words as you can. *Epictetus.*

Be not eaſily exceptious, nor rudely familiar; the one will breed contention, the other contempt.

If a thing be not fitting, do it not; if it be not true, ſpeak it not. *M. Aurelius.*

Take not pleaſure in much good chear, neither be tied to the expence thereof. Banquet not upon borrowing. If thou be the maſter of a feaſt, lift not thyſelf up, but be among them as one of the reſt.

Prefer ſolid ſenſe to wit; never ſtudy to be diverting without being uſeful; let no jeſt intrude

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trude upon good manners, nor ſay any thing that may offend modeſty.

Take care of a reconciled enemy, and an untried friend.

Never triumph over any man's imperfections; but conſider if the party taxed for his deficiency in ſome things, may not likewiſe be praiſed for his proficiency in others.

Be not haſty in thy tongue, and in thy deeds ſlack and remiſs. Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldſt repay.

In converſation condeſcend to compliance, rather than continue a diſpute.

Speak with the vulgar, but think with the wiſe.

Let him that knows but little in his profeſſion, keep to what he knows beſt; for if he be not reckoned dextrous in it, he will at leaſt be counted ſolid. *Gratian.*

When you have no obſervers, be afraid of yourſelf. Obſerve yourſelf as your greateſt enemy; ſo ſhall you become your greateſt friend.

In marriage, prefer the perſon before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion. *Pen.*

Obey the magiſtrate and the law, but not ſervilely. Obſerve ceremonies, but not ſuperſtitiouſly.

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He who will take no advice, but be always his own counſellor, ſhall be ſure to have a fool for his client.

Boaſt not of thy good deeds, leſt thy evil deeds be alſo laid to thy charge.

In all differences, conſider that both you and your enemy are dropping off, and that ere long your very memories will be extinguiſhed. *M. Aurelius.*

Give not over thy mind to heavineſs; the gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days. Remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein; and carefulneſs bringeth age before the time.

To be free-minded and chearfully diſpoſed at hours of meat and of ſleep, is one of the beſt precepts for long life. *Ld Bacon.*

Be ſlow in chuſing a friend, and ſlower to change him, courteous to all, intimate with few. Slight no man for his meanneſs, nor eſteem any for their wealth and greatneſs.

Inſult not over miſery, nor deride infirmity. The frogs in the well ſaid pertinently to the boys that pelted them, Children, though this be ſport to you, it is death to us.

Blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing; but in all thy gifts ſhew a chearful countenance.

In all matters of religion, let your duty be the

the motive. In all things of common life, let reaſon direct you. *Dr Sherlock.*

Whether young or old, think it not too ſoon, or too late, to turn over the leaves of your paſt life; and conſider what you would do, if what you have done were to do again. *Pen.*

They were three good leſſons which the bird in the fable gave the fowler for his releaſe: Not to loſe a certainty for an uncertainty, not to give credit to things beyond probability, nor to grieve for that which is paſt remedy.

At every action and enterpriſe, aſk yourſelf this queſtion, What will the conſequence of this be to me? Am I not likely to repent of it? I ſhall be dead in a little time, and then all is over with me. *M. Aurelius.*

Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

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Of Time, Buſineſs, and Recreation.

THE ordinary manner of ſpending their time, is the only way of judging of any one's inclination and genius. *Spectator.*

No man can be provident of his time, that is not prudent in the choice of his company.

The advantage of living does not conſiſt in length of days, but in the right improvement of them. As many days as we paſs without doing

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doing ſome good, are ſo many days entirely loſt. *Montaigne.*

We ſhould read over our lives as well as books, take a ſurvey of our actions, and make an inſpection into the diviſion of our time. King Alfred is recorded to have divided the day and night into three parts. Eight hours he allotted to eat and ſleep in, eight for buſineſs and recreation, and eight he dedicated to ſtudy and prayer.

Some people are buſy, and yet do nothing; they fatigue and wear themſelves out, and yet drive at no point, nor propoſe any general end of action or deſign. *M. Aurelius.*

To come but once into the world, and trifle away our right uſe of it, making that a burden which was given for a bleſſing, is ſtrange infatuation. *Pen.*

There's but little need to drive away that time by fooliſh divertiſements, which flies away ſo ſwiftly of itſelf, and, when once gone, is never to be recalled.

He is idle, that might be better employed. The idle man is more perplexed what to do, than the induſtrious in doing what he ought.

There is nothing that ſo much engages our affections to this world, as the want of conſideration how ſoon we are to leave it.

This day is only ours; we are dead to yeſterday, and we are not yet born to the morrow.

Time is what we want moſt, but what we uſe

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uſe worſt; for which we muſt all account, when time ſhall be no more. *Pen.*

A wiſe man counts his minutes. He lets no time ſlip; for time is life; which he makes long, by the good huſbandry of a right uſe and application of it. *Sir R. L'Eſtrange.*

There are but very few who know how to be idle and innocent. By doing nothing, we learn to do ill. *Spectator.*

An idle body is a kind of monſter in the creation. All nature is buſy about him. How wretched is it to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themſelves! How monſtrous are ſuch expreſſions among creatures, who can apply themſelves to the duties of religion and meditation; to the reading of uſeful books; who may exerciſe themſelves in the purſuits of knowledge and virtue, and every hour of their lives make themſelves wiſer and better than they were before! *Mr Addiſon.*

Make the moſt of your minute, ſays the Emperor Aurelius, and be good for ſomething while it is in your power.

This is the ſupreme point of wiſdom, to do only ſuch things at the time when we are in the greateſt probability of living, which we would do if we were in the preſent expectance of dying.

How unreaſonable is it, to begin to live

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only when we can live no longer! That man does not live as he ſhould do, who does not reckon upon every day as his laſt.

Moſt men that affect ſports, make them a principal part of their life; not reflecting, that while they are diverting the time, they are throwing it away. We alter the very nature and deſign of recreation, when we make a buſineſs of it.

Sir Philip Sidney uſed to ſay, That he liked hawking next to hunting worſt; which implied he had little eſteem for either.

Of all the diverſions of life, there is none ſo proper to fill up its empty ſpaces, as the reading of uſeful and entertaining authors; and, with that, the converſation of a well-choſen friend. *Spectator.*

A man of letters never knows the plague of idleneſs. When the company of his friends fails him, he finds a remedy in reading, or in compoſition. *St Evremond.*

He that is well employed in his ſtudy, tho' he may ſeem to do nothing, does the greateſt things yet of all others. He lays down precepts for the governing of our lives, and the moderating of our paſſions; and obliges human nature, not only in the preſent, but in all ſucceeding generations. *Seneca.*

A wiſe man will diſpoſe of time paſt, to obſervation and reflexion; time preſent, to duty; and time to come, to providence.

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Epaminondas, Prince of Thebes, had ſuch hatred to idleneſs, that finding one of his captains aſleep in the day time, he ſlew him. For which act being reproved by his nobles, he replied, I left him as I found him; comparing idle men to dead men.

The ruins of time are the monuments of mortality.

He that follows his recreation inſtead of his buſineſs, ſhall in a little time have no buſineſs to follow.

None but a wiſe man can employ leiſure well; and he that makes the beſt uſe of his time, hath none to ſpare.

It was a good ſaying of Philip II. of Spain, Time and I will challenge any other two.

Want is little to be dreaded, when a man has but a ſhort time left to be miſerable. Of all poverty, that of the mind is moſt deplorable.

All who exceed the age of ſixty, except the latter part of it is ſpent in the exerciſe of virtue and contemplation of futurity, muſt neceſſarily fall into an indecent old age. An inquiſitive and virtuous ſoul improves daily in knowledge; and though the body decays, and all bodily pleaſures with it, wiſdom and council, piety and devotion, is the crown and glory of age. *Tatler.*

If age puts an end to our deſires of pleaſure,

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and does the buſineſs of virtue, there can be no cauſe of complaint.

Things paſt, preſent, and to come, are ſtrangely uniform, and of a colour; ſo that, upon the matter, forty years of human life may ſerve for a ſample of ten thouſand. *Engliſh Theophraſtus.*

Of all prodigality, that of time is the worſt.

Should the greateſt part of people ſit down, and draw up a particular account of their time, what a ſhameful bill would it be? So much extraordinary for eating, drinking, and ſleeping, beyond what nature requires; ſo much in reveling and wantonneſs; ſo much for the recovery of the laſt night's intemperance; ſo much in gaming, plays, and maſquerades; ſo much in paying and receiving formal and impertinent viſits, in idle and fooliſh prating, in cenſuring and reviling our neighbours; ſo much in dreſſing our bodies, and talking of faſhions; and ſo much waſted and loſt in doing nothing. *Dr Sherlock.*

It was a memorable practice of Veſpaſian, throughout the courſe of his whole life: He called himſelf to an account every night for the actions of the paſt day; and ſo often as he found he had ſlipt any one day without doing ſome good, he entered upon his diary this memorial, *I have loſt a day.*

The greateſt loſs of time is delay and expectation, which depends upon the future. We let

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let go the preſent, which we have in our power, and look forward to that which depends upon chance, aud ſo quit a certainty for an uncertainty. *Seneca.*

The inconſtancy of man's nature, and the mutability of things, occaſion endleſs revolutions. We either improve or grow worſe continually.

It is with our time, as with our eſtates, a good huſband makes a little go a great way.

Some men are exceeeding dilligent in acquiring a vaſt compaſs of learning; ſome in aſpiring to honours and preferments; ſome in heaping up riches; others are intent upon pleaſures and diverſions; hunting, or play, or vain contrivances, to paſs away their time; others are taken up in uſeleſs ſpeculations; others ſet up for men of buſineſs, and ſpend all their days in hurry and noiſe: but, amidſt this variety, few apply themſelves to the true wiſdom which ſhould direct their lives. *Charron.*

It is the great art and philoſophy of life, to make the beſt of the preſent, whether it be good or bad; and to bear the one with reſignation and patience, and to enjoy the other with thankfulneſs and moderation.

The time preſent is the only time we have to repent in; to ſerve God, to do good to men, to improve our knowledge, to exerciſe our graces, and to prepare for a bleſſed immortality. *Dn Sherlock.*

Within a while the earth ſhall cover us all, and then ſhe herſelf ſhall have her change. Now, any man that ſhall conſider this, can he otherwiſe but contemn in his heart and deſpiſe all wordly things? *M. Aurelius.*

There is no man but hath a ſoul; and, if he will look carefully to that, he need not complain for want of buſineſs. Where there are ſo many corruptions to mortify, ſo many inclinations to watch over, ſo many temptations to reſiſt, the grace of God to improve, and former neglects of all theſe to lament, ſure there can never want ſufficient employment: for all theſe require time; and ſo men at their deaths find; for thoſe who have lived careleſsly, and waſted their time, would then give all the world to redeem it.

Of Retirement, and the Private Life.

IT is an extraordinary attainment, and ſhews a well-compoſed mind, when a man loves to keep company with himſelf; and a virtue, as well as advantage, to take ſatisfaction and content in that enjoyment. *Charron.*

Solitude can be well fitted, and ſit right, but upon very few perſons. They muſt have knowledge enough of the world, to ſee the follies of it; and virtue enough to deſpiſe all vanity. *Cowley.*

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He that has renounced external things, and withdrawn into himſelf, is invincible. The world to him is as a priſon, and ſolitude a paradiſe. *Bona.*

There is a vaſt difference between the dull perſon that is really ſo, and the thinking perſon that ſeems ſo. Though both are not good company for others, yet the latter is excellent company to himſelf.

The more a man is contemplative, the more happy he is, and aſſimilated to the divine eſſences. *Ariſtotle.*

Solitude relieves us when we are ſick of company; and converſation, when we are weary of being alone.

As too long a retirement weakens the mind, ſo too much company diſſipates it. *St Evremond.*

By reading we enjoy the dead, by converſation the living, and by contemplation ourſelves. Reading enriches the memory, converſation poliſhes the wit, and contemplation improves the judgment. Of theſe, Reading is the moſt important, which furniſhes both the other.

A man may be a firſt rate in virtue and true value, and yet be very obſcure as to the world at the ſame time. *M. Aurelius.*

Self-ſufficiency and ſelf-ſatisfaction are but other words for happineſs; and theſe are never to be had, but by learning to entertain ourſelves

ourſelves well with our own thoughts. *Char.*

Antiſthenes the philoſopher, being aſked, What fruit he gained by his ſtudies? anſwered, He had learned to live and converſe with himſelf.

That calm and elegant ſatisfaction which the vulgar call melancholy, is the true and proper delight of men of knowledge and virtue. What we take for diverſion, is but a mean way of entertainment, in compariſon of that which is conſidering and knowing ourſelves. *Tatler.*

It is the character of a conſummate merit, to be able to live in a retreat with honour, after one has lived in public with ſplendor. *St. Evremond.*

Charles V. Emperor of Germany, reſigned all his dominions, and retired to a monaſtery; had his own funeral celebrated before his face; and left this teſtimony of Chriſtian religion, That the ſincere profeſſion of it had in it ſweets and joys that courts were ſtrangers to.

Sir Francis Walſingham towards the end of his life, grew very melancholy, and writ to the Lord Burleigh to this purpoſe: "We have lived 'long enough to our country, to our fortunes, 'and to our ſovereign; it is high time we 'begin to live to ourſelves, and to our God."

Sir Henry Wotton, who had gone on ſeveral embaſſies, and was intimate with the greateſt princes, choſe from all to retire; ſaying, The utmoſt happineſs a man could attain to, was to

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be at leiſure to be, and to do good: never reflecting on his former years but with tears, he would ſay, How much time have I to repent of! and how little to do it in!

He who reſigns the world, is in conſtant poſſeſſion of a ſerene mind; but he who follows the pleaſures of it, meets with nothing but remorſe and confuſion. *Spectator.*

The country is the place from whence the court, as in its trne diſtance, appears full of charms, and worthy our admiration: but if a man come near it, its perfections decreaſe, juſt as thoſe of a fine landſkip when you behold it at a cloſe view.

Princes, and their grandees, of all men are the unhappieſt; for they live leaſt alone.

A firſt miniſter of ſtate has not ſo much buſineſs in public, as a wiſe man has in private. *Cowley.*

A ſolitary life has no charms for an ambitious mind. *Abp of Cambray.*

True happineſs is of a retired nature, aud an enemy to pomp and noiſe. It ariſes, in the firſt place, from the enjoyment of one's ſelf; and, in the next, from the friendſhip and converſation of a few ſelect companions.

The man that lives retired, lives quiet. He fears no body, of whom no body is afraid. He that ſtands below upon the firm ground, needs not fear falling.

To live at a diſtance from, yet near enough

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to do good to men, is acting like a benign deity on earth. *Abp of Cambray.*

It was an excellent saying of the elder Scipio Africanus, That he never was less alone, than when alone.

A wise man, that lives up to the principles of reason and virtue, if one consider him in his solitude, as taking in the system of the universe, observing the mutual dependence and harmony by which the whole frame of it hangs together, raising his thoughts with magnificent ideas of providence, makes a nobler figure in the eye of an intelligent being, than the greatest conqueror amidst all the pomps and solemnities of a triumph. *Tatler.*

Though the continued traverses of fortune may make us out of humour with the world; yet nothing but a noble inclination to virtue and philosophy can make us happy in retirement.

The pleasure which affects a human mind with the most lively and transporting touches, is the sense that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavours here, with a happiness hereafter, large as our desires, and lasting as our immortal souls. Without this the highest state of life is insipid, and with it the lowest is a paradise. *Addison.*

Of Scepticiſm and Infidelity.

IT was a ſaying among the ancients, That even Jupiter could not pleaſe all. But we find now, that the true God himſelf is not free from the imputation of his audacious creatures, who impiouſly preſume to quarrel with his revelations as well as his providence, and expreſs no more reverence to what he hath dictated, than to what he doth. *R. Boyle.*

We are fallen into an age of vain philoſophy, as the apoſtle calls it, and ſo deſperately over-run with drolls and ſceptics, that there is hardly any thing ſo certain and ſo ſacred, that is not expoſed to queſtion or contempt. *Sir R. L'Eſtrange.*

God hath expreſsly declared, that death ſhall open a paſſage to a bleſſed eternity; and yet ſome have doubts and diffidence about it. What is this but to be a ſtranger to the divine attributes, and diſtruſt the promiſes of our Saviour; to fail in the main requiſites of a Chriſtian, and turn Infidel in a ſociety of believers? *Collier.*

Our preſent ſticklers for Atheiſm, conſiſt chiefly of ſuch who never troubled themſelves ſo much as to underſtand the firſt principles of religion. Their ſtudy hath been employed another way, *viz.* in courtly forms of ſpeech, and punctilio's of action; in faſhionable garbs, and artificial luxuries. But as for the ſeverer

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and more uſeful ſtudies, they bequeath them to the dull men of ſenſe and reaſon. *Dr Scott.*

I can hardly think that man to be in his right mind, ſays Cicero, who is deſtitute of religion.

An Atheiſt is the moſt vain pretender to reaſon in the world. The whole ſtrength of Atheiſm conſiſts in contradicting the univerſal reaſon of mankind. They have no principles, nor can have any; and therefore they can never reaſon, but only confidently deny and affirm. *Dn Sherlock.*

Practical Atheiſm has always been the grand ſupport of ſpeculative; and deſervedly eſteemed no leſs dangerous in its tendency and effects.

Nothing can be plainer, than that ignorance and vice are two ingredients abſolutely neceſſary in the compoſition of Free-thinkers; who, in propriety of ſpeech, are no thinkers at all. *Dn Swift.*

They lye, ſays Seneca, who ſay they believe there is no God. Though they may profeſs this ſomewhat confidently in the day-time, when they are in company; yet in the night, and alone, they have doubtful thoughts about it.

God never wrought a miracle to convince Atheiſm; becauſe his ordinary works convince it. *Ld Bacon.*

Nothing is ſo important to any man, as his own ſtate and condition; nothing ſo amazing as eternity. If therefore we find perſons indifferent

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different to the loſs of their being, and to the danger of endleſs miſery; it is impoſſible that this temper ſhould be natural. *M. Paſcal.*

If men underſtand not the evidence of religion, the more ſhame it is for them: but then immediately to leap out of ignorance into Atheiſm, is firſt to play the fool, and then run ſtark mad upon it. *Dr Scott.*

It is a certain maxim, That ſuch perſons as take themſelves out of God's protection, are always at a loſs, and know not how to diſpoſe of themſelves.

For men to reſolve to be of no religion till all are agreed in one, is juſt as wiſe and as rational, as if they ſhould determine, not to go to dinner till all the clocks in town ſtrike twelve together. *Dr Scott.*

Cicero hath obſerved, That no kind of men are more afraid of God than ſuch as pretend not to believe his being. Theſe are the men who above all others are moſt liable to be affected with dread and trembling, more eſpecially in the time of ſickneſs, and the approaches of death.

There is not a more ridiculous animal than an Atheiſt in his retirement. *Spectator.*

While we are in this life, our beſt and ſecureſt coudition is expoſed to a world of ſad and uncomfortable accidents, which we have neither the wiſdom to foreſee, nor the power to prevent; and where ſhall we find relief, if there be no God?

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Superſtition renders a man a fool, and ſcepticiſm makes him mad.

We have a thing called reaſon within us, which is very ingenious in giving ſtings to our miſeries, and vexing us with cutting reflexions of them; but is not able to qualify one grief, or miniſter the leaſt of any ſolid comfort to us. *Dr Scott.*

No man living can find where the depth of reaſon lies; in denying every thing, and proving nothing, is queſtioning the truth of firſt principles, and bidding defiance to the common ſenſe of all mankind. *Dr Trapp.*

As the irreſolute man can never perform any action well; ſo he that is not reſolved in religion, can be reſolved in nothing elſe.

Whoever believes himſelf free from the obligations of divine precepts, cannot look on himſelf as bound by any human laws.

To make up a confirmed Atheiſt, there muſt be a continued ſeries of the moſt reſolute oppoſition to all ſound reaſon, conſcience, conſideration, and all degrees of moral virtue, with whatſoever elſe illuſtrates the true dignity of our nature.

The impoſſibility of proving there is no God, is a demonſtration that there is one. *Gent. library.*

Though hell is generally acknowledged both as the fountain and receptacle of all wickedneſs; yet ſo great a monſter as ſpeculative Atheiſm never was, nor will be found there.

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If knowledge without religion were highly valuable, nothing would be more ſo than the devil.

This is an axiom evident by the very light of nature, That God will reward every man according to his works in this life. That there are future rewards and puniſhments, is a doctrine univerſally aſſented to by all nations and religions; and there is not any firſt principle in philoſophy, in which mankind are more generally agreed.

Scepticiſm, and a reſolute doubting, after ſufficient evidence, is a greater enemy to philoſophy, and true knowledge, than incredulity itſelf; the latter of which may croud in ſome falſehoods, but the former will never ſuffer us to acknowledge any truth.

Licentiouſneſs in opinion always makes way for licentiouſneſs in practice.

When a man jeſts upon religion, or declares it is indifferent what religion we are of, it is moſt certain that himſelf is of no religion at all.

My Lord Bacon, towards the latter end of his life, ſaid, That a little ſmattering in philoſophy would lead a man to Atheiſm; but a thorough inſight into it will lead a man back again to a firſt cauſe; and that the firſt principle of right reaſon is religion: and ſeriouſly profeſſed, that, after all his ſtudies and inquiſitions, he durſt not die with any other thoughts

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than thoſe religion taught, as it is profeſſed among the Chriſtians.

There are few things reaſon can diſcover with ſo much certainty and eaſe, as its own inſufficiency. Thoſe who are ignoront of this imperfection, are the greateſt proofs of it. *Collier.*

We have heard of ſome particular men that have been reputed Atheiſts; but never of any country, or ſociety of men, that profeſſed Atheiſm. The world in general was ever ſo far from believing no God, that they were prone to believe many gods; and from the infancy of it that opinion grew, and increaſed with it. *Sir R. Howard.*

The Egyptians of old, though of all others the moſt infamous for their multiplying of gods, yet did aſſert one maker and chief governor of the world; under whom they did ſuppoſe ſeveral ſubordinate deities, who, as his deputies, did preſide over ſeveral parts of the univerſe. *Bp Wilkins.*

The conſent of all men, ſays Seneca, is of very great weight with us. A mark that a thing is true, is when it appears ſo to all the world. Thus we conclude there is a Divinity, becauſe all men believe it; there being no nations, how corrupt ſoever they be, which deny it.

It is certain there never was a man that ſaid there was no God, but he wiſhed it firſt.

I never had a ſight of my ſoul, ſays the Emperor

peror Aurelius, and yet I have a great value for it; becauſe it is diſcoverable by its operations: and, by my conſtant experience of the power of God, I have a proof of his being, and a reaſon for my veneration.

As Atheiſm is in all reſpects hateful, ſo in this, that it depriveth human nature of the means to exalt itſelf above human frailty. *Ld Bacon.*

There never was any ſuch thing ſince the fall of man, as what ſome call the religion of nature, that is, a religion without a Saviour. All that mercy and goodneſs which God hath ever ſince the fall ſhewn to ſinners, in forgiving true penitents, and rewarding pious and virtuous men, is owing to this promiſe, and to the accompliſhment of it. *Dn Sherlock.*

Natural theology is in itſelf a poor, weak thing; and reaſon unaſſiſted has not been able to carry the cleareſt philoſophers very far, in their purſuits after divine matters. We have ſeen this in practical truths; and the reaſon lies ſtronger in ſuch as are ſpeculative. *Baker.*

A body of ethics, proved to be the law of nature, from principles of reaſon, and reaching all the duties of life, I think no body will ſay the world had before our Saviour's time. *Mr Locke.*

In the ſcriptures the ignorant may learn all requiſite knowledge, and the moſt knowing may learn to diſcern their ignorance. It is no

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wonder wicked men find fault with a book that finds ſo much fault with them.

The men of reaſon, who think natural reaſon ſufficient for all the purpoſes of religion, reject all revelation, and conſequently all divine promiſes, which can be known only by revelation. *Dr Sherlock.*

God hath wiſely provided in his preſent adminiſtration of things, to give us inſtances enough of his juſt procedure towards the good and bad; and yet to leave us inſtances enough of unrewarded virtue, and proſperous wickedneſs, to aſſure us he intends an after-reckoning. *Dr Scott.*

There is this great miſchief always attending diſputes about religion, that while our heads are ſo buſily employed in diſcuſſing its truth, our hearts are in danger of loſing its power and efficacy. Many, from a denial of the three perſons, at laſt advance to a denial of the one God. *Dr Trapp.*

An intemperate curioſity, that rudely ruſhes upon a ſacred myſtery without any reverence to its awful retirements, has done near as much miſchief to Chriſtianity, as Infidelity itſelf.

It is obſervable, that the preſent Deiſts have not drawn and publiſhed any ſcheme of religion, or catalogue of the duties they are obliged to perform, or whence ſuch obligations ariſe. They do not tell us, that they look on man as an accountable creature; nor, if they do, for what, and to whom, or when that account

account is to be made, and what rewards and puniſhments will attend it.

It is not in the power of men, or angels, or mathematical demonſtration, to ſatisfy thoſe who are reſolved not to be convinced. He who will not believe, that a thing which may be is, without an impoſſible proof of its exiſtence, is unreaſonably reſolved, right or wrong, not to believe it.

An Atheiſt is got one point beyond the devils; for *they believe, and tremble.*

How can we expect to underſtand the myſteries of Providence, ſince we cannot underſtand the works of Nature?

As Infidelity is the greateſt ſin, ſo for God to give a man over to it, is the greateſt puniſhment.

It was good counſel given to the Athenians, To be ſure that K. Philip was dead, before they expreſſed their joy at the report of it, leſt they might find him alive to revenge their haſty triumph. The like advice may be proper to all unbelievers. Let them be ſure there is no God, before they preſume to defy him, leſt they find him at laſt to aſſert his being to their deſtruction.

Impenitency is the undoubted iſſue of incredulity.

I ſhould think it much more eaſy and rational, ſays my Lord Bacon, to believe all the fables in the poets, the Legend, the Talmud, and the Alcoran, than that this univerſal frame

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frame ſhould be without a creator and governor.

All philoſophers agree, that though matter itſelf is changed into a thouſand different ſhapes, yet not any one particle of it utterly periſhes. Much leſs can we think, that God deſtroys any principle of life which he has made by nature immortal. *Dn Sherlock.*

He that walks only by the light of nature, walks in darkneſs.

The learned Earl of Northampton, being troubled with Atheiſtical ſuggeſtions, put them all off this way, *viz.* If I could give any account how myſelf, or any thing elſe, had a being without God; how there came ſo uniform and ſo conſtant a conſent of mankind, of all ages, tempers, and educations, (otherwiſe differing ſo much in their apprehenſions), about the being of a God, the immortality of the ſoul, and religion; in which they could not likely either deceive ſo many, or, being ſo many, could not be deceived; I could be an Atheiſt.

Nothing has more horror than annihilation. The worſt that good men can fear, is the beſt that evil can wiſh for, which is the diſſolution of the ſoul in death. *Card.*

It has been rightly obſerved, that in one point the Atheiſt is the moſt credulous man in the world, who believes the univerſe to be the production of chance.

When an Atheiſt diſputes with a Chriſtian againſt

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againſt Providence, if he will ſay any thing to the purpoſe, he muſt diſpute againſt Providence upon the ſuppoſition of another life; and prove, that the eternal rewards and puniſhments of the next world cannot vindicate the wiſdom and juſtice of Providence in this. This is the true ſtate of the controverſy; bring them to this iſſue, and they will find little to ſay, which will give any trouble to a wiſe man to anſwer. *Dn Sherlock.*

They that deny a God, deſtroy man's nobility: for certainly man is of kin to the beaſts by his body; and if he be not of kin to God by his ſpirit, he is an ignoble creature. *Ld Bacon.*

They have gained a great prize indeed, ſays Cicero, who have perſuaded themſelves to believe, that when death comes, they ſhall utterly periſh! What comfort is there, what is there to be boaſted of, in that opinion? If in this I err, ſays he, that I think the ſouls of men immortal, I err with pleaſure; nor will ever, whilſt I live, be forced out of an opinion, which yields me ſo much delight.

The foundations of all religion lie in two things; that there is a God who rules the world, and that the ſouls of men are capable of ſubſiſting after death: *For he that comes unto God, muſt believe that he is, and that he is a rewarder of them that ſeek him.* So that if theſe things be not ſuppoſed as moſt agreeable to human reaſon, we cannot imagine upon what

what grounds mankind ſhould embrace any way of religion at all. *Bp Stillingfleet.*

If the ſoul exiſt not after death, all diſſertation concerning future felicity or infelicity muſt be vain and abſurd. *Plato's apology.*

Why ſhould God exerciſe ſo much patience towards wicked men, and bear ſo long with them, were it not in great goodneſs to give them time for repentance, that they may eſcape eternal miſeries? Why ſhould he afflict good men all their lives, whoſe virtues deſerve a more proſperous fortune, only to exerciſe their faith and patience, and to advance them ſtill to more divine perfections; unleſs he intended to reward their preſent ſufferings, and their eminent virtue, with a brighter and more glorious crown? *Dr Sherlock.*

The riches of imagination are poor, and all the rivers of eloquence are dry, in ſupplying thought on an infinite ſubject. *Felton's diſſertations.*

That all temporal worldly bleſſings are common both to good and bad, the Stoics ſaw: That this, if there were no more in it than ſo, could not ſtand with God's juſtice and goodneſs (which to deny, is to deny that there is a God), they ſaw likewiſe. Upon this ground Plato's illation was, That after this life there muſt needs be a judgment, when both good and bad ſhall according to their deeds be rewarded. *Notes on Aurelius.*

As practical, ſo ſpeculative wickedneſs, has uſually

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uſually another aſpect, when it ſtands in the ſhadow of death, than in the dazzling beams of health and vigour.

The learned Mr Selden, not long before he died, ſent for Bp Uſher and Dr Langbain, and diſcourſed to them to this purpoſe: That he had ſurveyed moſt parts of learning, yet could not recollect any paſſage out of thoſe infinite books and manuſcripts he was maſter of, wherein he could reſt his ſoul, ſave the holy ſcriptures.

All ſorts of men that have gone before us into an eternal ſtate, have left this great obſervation behind them, That upon experience they have found, that what vain thoughts ſoever men may in the heat of their youth entertain of religion, they will ſooner or later feel a teſtimony God hath given it in every man's breaſt, which will one day make them ſerious, either by the inexpreſſible fears, terrors, and agonies of a troubled mind, or the inconceivable peace, comfort, and joy of a good conſcience.

The zeal of ſpreading Atheiſm is, if poſſible, more abſurd than Atheiſm itſelf. The truth of it is, the greateſt number of this ſet of men are thoſe who, for want of a virtuous education, or examining the grounds of religion, know ſo very little of the matter, that their infidelity is but another term for their ignorance. *Spectator.*

St Paul tells us, that the goſpel of our Saviour

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viour contains the laſt and great confirmation of another life; for *he hath brought life and immortality to light by the goſpel.* And this is the only ſure foundation of our hopes. We want no other arguments but this; and it ſeems as impertinent and ſuperfluous to uſe them, as it would be to prove that by reaſon which we know by ſenſe; or to inſiſt on ſome probabilities, and moral arguments, when we can demonſtrate. *Dn Sherlock.*

It is no diminiſhing to revelation, that reaſon gives its ſuffrage too to the truths revelation has diſcovered. But it is our miſtake to think, that, becauſe reaſon confirms them to us, we had the firſt certain knowledge of them from thence, and in that clear evidence we now poſſeſs them. *Mr Locke.*

If we believe that God is, and act conſonantly, we ſhall be ſafe, if he be not; and eternally happy, if he be: whereas, if we believe that he is not, we are ſure to be miſerable for ever, if he be; and are only ſafe from being miſerable for ever, if he be not. *Dr Scott.*

What is this life, but a circulation of little, mean actions? We lie down and riſe again, dreſs and undreſs, feed and wax hungry, work or play, and are weary; and then we lie down again, and the circle returns. We ſpend the day in trifles; and when the night comes, we throw ourſelves into the bed of folly, amongſt dreams, and broken thoughts, and wild imaginations. Our reaſon lies aſleep by us, and we

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are for the time as errant brutes as thoſe that ſleep in the ſtalls, or in the fields. Are not the capacities of man higher than theſe? and ought not his ambition and his expectation to be greater? Let us be adventurers for another world: it is at leaſt a fair and noble chance; and there is nothing in this worth our thoughts, or our paſſions. If we ſhould be diſappointed, we are ſtill no worſe than the reſt of our fellow-mortals; and if we ſucceed in our expectations, we are eternally happy. *Burnet's Theory.*

Reflexions, Moral and Divine.

DIſcourſes of morality, and reflexions upon human nature, are the beſt means we can make uſe of to improve our minds, and gain a true knowledge of ourſelves; and conſequently to recover our ſouls out of the vice, ignorance, and prejudice, which naturally cleave to them. *Spectator.*

The firſt conſideration a wiſe man fixeth upon, is the great end of his creation; what it is, and wherein it conſiſts; the next is, of the moſt proper means to that end.

There is nothing which favours and falls in with the natural greatneſs and dignity of human nature, ſo much as religion; which does not only promiſe the entire refinement of the mind,

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mind, but the glorifying of the body, and the immortality of both. *Tatler.*

If you would improve in wiſdom, ſays Epictetus, you muſt be content to be thought fooliſh, for neglecting the things of the world.

He that makes any thing his chiefeſt good, wherein virtue, reaſon, and humanity, do not bear a part, can never do the offices of friendſhip, juſtice, or liberality. *Cicero.*

Wiſdom allows nothing to be good, that will not be ſo for ever; no man to be happy, but he that needs no other happineſs than what he has within himſelf; no man to be great or powerful, that is not maſter of himſelf. *Seneca.*

Every ſtate and condition of life, if attended with virtue, is undiſturbed and delightful; but when vice is intermixed, it renders even things that appear ſplendid, ſumptuous and magnificent, diſtaſteful and uneaſy to the poſſeſſor. *Plutarch.*

Religion is nothing elſe but the knowledge of the moſt excellent truths, the contemplation of the moſt glorious objects, and the hope of the moſt raviſhing pleaſures; and the practice of ſuch duties as are moſt ſerviceable to our happineſs, and to our peace, our health, our honour, our proſperity, and our eternal welfare.

Virtue is like precious odours, moſt fragrant by being cruſhed: for proſperity beſt diſcovers vice, but adverſity beſt diſcovers virtue. *Ld Bacon.*

The chiefeſt properties of wiſdom, are, to be

be mindful of things paſt, careful for things preſent, and provident for things to come. *Sir W. Raleigh.*

When a man has once gotten a habit of virtue, all his actions are equal.

The firſt ſtep towards virtue, is to abſtain from vice. No man has true, ſound ſenſe, who is immoral. *Spectator.*

Omiſſion of good is a commiſſion of evil.

A good man is influenced by God himſelf, and has a kind of divinity within him. *Seneca.*

Virtue needs no outward pomp: her very countenance is ſo full of majeſty, that the proudeſt pay her reſpect, and the profaneſt are awed by her preſence.

It is a great diſgrace to religion, to imagine that it is an enemy to mirth and chearfulneſs, and a ſevere exactor of penſive looks and ſolemn faces. *Dr Scott.*

The true ſpirit of religion chears as well as compoſes the ſoul. It is not the buſineſs of virtue to extirpate the affections of the mind, but to regulate them. *Spectator.*

All virtues are in agreement; all vices are at variance. *Seneca.*

Were there but one virtuous man in the world, he would hold up his head with confidence and honour; he would ſhame the world, and not the world him. *Dr South.*

Any ſin committed in jeſt, is greater than when it is done in earneſt.

Though it be a truth very little received,

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That virtue is its own reward; it is ſurely an undeniable one, That vice is its own puniſhment.

The ſum of Chriſtianity or Morality is, Give, and forgive; Bear, and forbear.

If a man would but conſult this golden rule, Of dealing as he would be dealt by, thoſe very paſſions which incline him to wrong others, would inſtruct him to right them.

He who makes an idol of his intereſt, makes a martyr of his integrity.

The principal point of wiſdom is, to know how to value things juſt as they deſerve. There is nothing in the world worth being a knave for.

He who increaſes the indearments of life, increaſes at the ſame time the terrors of death. *Dr Young.*

The neglecting of the ſtudy of true wiſdom, ſays an eminent writer, will revenge itſelf; the deſpiſers of it not being able to do well in their greateſt proſperity, and the lovers of it not doing ill in their loweſt adverſities.

If thou take pains in what is good, the pains vaniſh, the good remains; if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſheth. What art thou the worſe for pains, or the better for pleaſure, when both are paſt?

Virtue commands good mens reſpect, and all mens honour; and baniſhes every kind of deformity from the perſon in whom it reſides.

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Though a great man precede us by reaſon of his dignity, we may go before him in the way of perfection.

It is inſolent, as well as unnatural, to trample upon the venerable decays of human nature. He that acts in this manner, does but expoſe his own future condition, and laugh at himſelf before-hand. *Spectator.*

The diſeaſes of the body are better diſcovered when they increaſe; but the diſeaſes of the ſoul grow more obſcure, and the moſt ſick are the leaſt ſenſible. *Seneca.*

Human frailty is no excuſe for criminal immorality.

Every man committing a treſpaſs, is the priſoner of juſtice, as ſoon as he hath done it. *Plut.*

As many as are the difficulties which virtue has to encounter in this world, her force is yet ſuperior. *Earl of Shafteſbury.*

He that arms his intent with virtue, is invincible.

No body giving attention to Diogenes while he diſcourſed of virtue, he fell a-ſinging; and every one crouding to hear him, Great gods! ſaid he, how much more is folly admired than wiſdom!

Nothing is more ridiculous than to be ſerious about trifles, and to be trifling about ſerious matters.

The total loſs of reaſon is leſs deplorable than the total depravation of it. *Cowley.*

Wiſdom and virtue make the poor rich, and the rich honourable.

Virtue is a ſteady principle, and gives ſtability to every thing elſe; though, while good men live in a giddy and rolling world, they muſt in ſome meaſure feel its uncertain motions. *Dr Sherlock.*

Religion is the beſt armour in the world, but the worſt cloak.

The hypocrite is never ſo far from being a good Chriſtian, as when he looks likeſt one. *Sir R L'Eſtrange.*

There are looking-glaſſes for the face, but none for the mind. That defect muſt then be ſupplied by a ſerious reflexion upon one's ſelf. When the external image eſcapes, let the internal retain and correct it. *Gratian.*

All earthly delights are ſweeter in the expectation than the enjoyment; all ſpiritual pleaſures more in fruition than expectation.

The days of pleaſure are often the vigils of repentance. *Gratian.*

It is always term-time in the court of conſcience.

The deſire of power in exceſs, cauſed the angels to fall; the deſire of knowledge in exceſs, cauſed man to fall; but in charity there is no exceſs. *Ld Bacon.*

Charity makes the beſt conſtruction of things and perſons, excuſes weakneſs, extenuates miſcarriages, makes the beſt of every thing, forgives every body, and ſerves all. *Penn.*

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It fareth with men of an evil conſcience when they muſt die, as it does with riotous ſpendthrifts when they muſt pay their debts; they will not come to an account, for the diſtruſt they have of their ability to ſatisfy for what they have done. *Rochefocault.*

There is hardly any wicked man, but when his own caſe is repreſented to him under the perſon of another, will freely enough paſs ſentence againſt the wickedneſs he himſelf is guilty of.

The Arabians have a ſaying, It is not good to jeſt with God, death, or the devil: for the firſt neither can nor will be mocked; the ſecond mocks all men one time or another; and the third puts an eternal ſarcaſm on thoſe that are too familiar with him.

One of the greateſt artifices the devil uſes to engage men in vice and debauchery, is, to faſten names of contempt on certain virtues; and to fill weak ſouls with a fooliſh fear of paſſing for ſcrupulous, ſhould they deſire to put them in practice. *M. Paſcal.*

It is ſaid of Socrates, Whether he is teaching the rules of an exact morality, whether he is anſwering his corrupt judges, whether he is receiving ſentence of death, or ſwallowing the poiſon, he is ſtill the ſame man: that is to ſay, calm, quiet, undiſturbed, intrepid; in a word, wiſe to the laſt.

When a man has got ſuch a great and exalted ſoul, as that he can look upon life and death, riches and poverty, with indifference; and

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and closely adheres to honesty, in whatever shape she presents herself; then it is that virtue appears with such a brightness, as that all the world must admire her beauties. *Cicero.*

Where there is no conflict, there can be no conquest; where there is no conquest, there is no crown.

In human life there is a constant change of fortune; and it is unreasonable to expect an exemption from the common fate. Life itself decays, and all things are daily on the change. *Plutarch.*

It was said by one of the antients, That trouble marched before virtue, and after vice; but pleasure followed virtue, and vice was followed by repentance.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine. *Earl of Shaftesbury.*

A firm faith and true honesty are not to be forced by necessity, or corrupted by reward.

A little wrong done to another, is a great injury done to ourselves. The severest punishment of an injury, is the conscience of having done it; and no man suffers more than he that is turned over to the pain of repentance.

The want of justice is not only condemned, but the want of mercy. The rich man went to hell for not relieving Lazarus, though he wronged him not.

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It coſts us more to be miſerable, than would make us perfectly happy. How cheap and eaſy to us is the ſervice of virtue! and how dear do we pay for our vices!

We may be as good as we pleaſe, if we pleaſe to be good. *Dr. Barrow.*

We can ſtrike up bargains and make contracts by proxy; but all men muſt work out their ſalvation in perſon.

No man ſhould be confident of his own merit; the beſt err; neither ſhould any rely too much upon his own judgment; for the wiſeſt are deceived.

He that falls into error for want of care and diligence to find out the truth, can have no pretence to pardon. We are as much bound to know our duty, as obliged to practiſe it.

Nothing can give us ſo juſt a notion of the depravity of mankind in general, as an exact knowledge of our own corruptions in particular.

A virtuous man may be innocently revenged of his enemies, by perſiſting in well-doing; and a wicked man, by reforming his life.

Moſt men are afraid of a bad name, but few fear their conſcience. *Pliny.*

No man ever offended his own conſcience, but firſt or laſt it was revenged upon him for it. *Dr South.*

It was an admirable ſaying of Plutarch, That a city may as well be built in the air, as a common-wealth or kingdom, be either conſtituted

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ſtituted or conſerved without the ſupport of religion.

Alexander Severus allowed Chriſtianity out of love to that one precept, *Do not that to another, which thou wouldeſt not have done to thyſelf.*

It is a miſerable folly to be wiſe in wickedneſs.

The more a man preſumes, the greater reaſon he hath to fear.

The fear of hell does a great deal towards keeping of us in our way to heaven; and if it were not for the penalty, the laws neither of God, nor of man, would be obeyed. *Sir R. L'Eſtrange.*

Heaven's gate is ſtreight, but not ſhut up; tho' but few enter, all may.

We ought to think ourſelves very happy, in that we know enough to make us happy. If we are not ſo happy as we deſire, it is well we are not ſo miſerable as we deſerve. There are none but have received more good than they have done, and done more evil than they have ſuffered.

Divine meditations do not only in power ſubdue all ſenſual pleaſures, but alſo far exceed them in ſweetneſs and delight. *Ld Bacon.*

Inquiry is human; blind obedience, brutal. Truth never loſes by the one, but often ſuffers by the other.

To be furious in religion, is to be irreligiouſly religious. Perſecution can be no argument to

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perſuade, nor violence the way to converſion.

The Mexicans ſalute their new-born infants in this manner: Child, thou art come into the world to ſuffer; endure, and hold thy peace.

Were angels, if they look into the ways of men, to give in their catalogue of worthies, how different would it be from that which any of our own ſpecies would draw up? We are dazzled with the ſplendor of titles, the oſtentation of learning, the noiſe of victories. They, on the contrary, ſee the philoſopher in the cottage, who poſſeſſes his ſoul in patience and thankfulneſs, under the preſſures of what little minds call poverty and diſtreſs. The evening's walk of a wiſe man is more illuſtrious in their ſight, than the march of a general at the head of a hundred thouſand men. A contemplation of God's works, a generous concern for the good of mankind, and unfeigned exerciſe of humility, only denominate men great and glorious. *Addiſon.*

Several who have taſted all the pleaſures of ſin, forſake it, and come over to virtue. But there is ſcarce an inſtance to be found of any that had well experimented the delights of virtue, that ever could be drawn off from it, or find in his heart to fall back to his former courſe.

Virtue has ſo ſweet a power, that every one will wear her livery, though few do her ſervice.

The firſt of all virtues is innocence, the next

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is modeſty. If we baniſh modeſty out of the world, ſhe carries away with her half the virtue that is in it. *Spectator.*

All our wiſdom and happineſs conſiſts ſummarily in the knowledge of God and ourſelves. To know, and to do, is the compendium of our duty.

To do evil for evil, is human corruption; to do good for good, is civil retribution; but to do good for evil, is Chriſtian perfection.

A peaceful conſcience, honeſt thoughts, virtuous actions, and an indifference for caſual events, are bleſſings without end or meaſure. This conſummated ſtate of felicity is only a ſubmiſſion to the dictates of right nature. The foundation of it is wiſdom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge. *Seneca.*

Sir W. Raleigh, diſcourſing with ſome friends in the Tower, of happineſs, urged, that it was not only a freedom from diſeaſes and pains of the body, but from anxiety and vexation of ſpirit; not only to enjoy the pleaſures of ſenſe, but peace of conſcience, and inward tranquility. And this happineſs, ſo ſuitable to the immortality of our ſouls, and the eternal ſtate we muſt live in, is only to be met with in religion.

What can be more ſuitable to a rational creature, than to employ reaſon to contemplate that divine Being, who is both the author of its

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its reason, and nobleſt object about which it can poſſibly be employed; *R. Boyle.*

How is it poſſible, that mankind, who toils out a weary life in eager purſuits of every appearance of good, ſhould forget that which we confeſs the ſupreme? *Dr Young.*

We have a great work on our hands; the goſpel-promiſes to believe; the commands to obey; temptations to reſiſt; paſſions to conquer; and this muſt be done, or we are undone.

Religion is exalted reaſon, refined from the groſſer parts of it. It is both the foundation and crown of all virtues. It is morality improved and raiſed to its height, by being carried nearer heaven, the only place where perfection reſideth. *Marq. of Halifax.*

A firm faith is the beſt divinity, a good life the beſt philoſophy, a clear conſcience the beſt law, honeſty the beſt policy, and temperance the beſt phyſic.

Every virtue gives a man a degree of felicity in ſome kind. Honeſty gives a man a good report; juſtice, eſtimation; prudence, reſpect; courteſy and liberality, affection; temperance gives health; fortitude, a quiet mind not to be moved by any adverſity. *Sir Fr. Walſingham.*

Virtue is a bleſſing which man alone poſſeſſes, and no other creature has any title to but himſelf. All is nothing without her, and ſhe alone is all. The other bleſſings of this

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life are oftentimes imaginary; ſhe is always real. She is the ſoul of the ſoul, the life of life, and crown of all perfections. If mortal excellence be worthy of our deſires, ſure the eternal ought to be the object of our ambition. *Gratian.*

Of Death and Eternity.

THERE is not a more effectual way to revive the true ſpirit of Chriſtianity, than ſeriouſly to meditate on what we commonly call the four laſt things, death, judgment, heaven, and hell. *Dn Sherlock.*

Deſtiny has decreed all men to die; but to die well, is the particular privilege of the virtuous and good.

Our decays are as much the work of nature, as the firſt principles of our being. We die as faſt as we live. Every moment ſubtracts from our duration on earth, as much as it adds to it.

As there is no covenant to be made with death, ſo no agreement for the arreſt and ſtay of time: it keeps its pace, whether we redeem and uſe it well or no.

If we would reaſon right, and compute upon the notion of eternity, we ſhould not be much concerned whether our life was to end to-morrow, or a thouſand years hence. *M. Aurel.*

He that hath given God his worſhip, and man

man his due, is entertained with comfortable preſages, wears off ſmoothly, and expires in pleaſure. *Plato.*

Death is no more than a turning us over from time to eternity. It leads to immortality, and that's recompence enough for ſuffering of it. *Pen.*

A little while is enough to view the world in. Nature treads in a circle, and has much the ſame face through the whole courſe of eternity. Live well, and make virtue thy guide; and then let death come ſooner or later, it matters not. *Eng. Theophraſtus.*

The way to bring ourſelves with eaſe to a contempt of the world, is to think daily of leaving it.

We need not care how ſhort our paſſage out of this life is, ſo it be ſafe. Never any traveller complained, that he came too ſoon to his journey's end.

Few take care to live well, but many to live long; though it is in a man's power to do the former, but in no man's power to do the latter.

The caſt of mind which is natural to a wiſe man, makes him look forward into futurity, and conſider what will be his condition millions of ages hence, as well as what it is at preſent. *Spectator.*

There is nothing which muſt end, to be valued for its continuance.

He that dies well, has lived long enough;

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ſo ſoon as death enters upon the ſtage, the tragedy of life is done,

There are a great many miſeries, which nothing but death can give relief to. This puts an end to the ſorrows of the afflicted and oppreſſed; it ſets the priſoners at liberty; it dries up the tears of the widows and fatherleſs; it eaſes the complaints of the hungry and naked; it tames the proudeſt tyrants, and puts an end to all our labours: and the contemplation of it ſupports men under their preſent adverſities, eſpecially when they have a proſpect of a better life after this, *Dn Shenlock.*

To live, is a gift; to die, is a debt. This life is only a prelude to eternity. *Seneca.*

It is the perfection of happineſs, neither to wiſh for death, nor to fear it.

Men take more pains for this world, than heaven would coſt them; and when they have what they aim at, don't live to enjoy it. The grave lies unſeen between us and the object which we reach after. Where one lives to enjoy whatever he has in view, ten thouſand are cut off in the purſuit of it. *Spectator.*

All our knowledge, our employments, our riches, and our honours, muſt end in death; ſo that we muſt ſeek a ſanctuary of happineſs ſomewhere elſe. *St Evremond.*

Men of ill lives can't expect comfortable deaths. Solomon ſays, *Man goeth to his long home.*

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home. Short preparation will not fit us for ſo long a journey.

It is an excellent proof of wiſdom, frequently to meditate on the eternity of our worthieſt part, and to conſider that this compact of the elements muſt ſoon ſuffer a diſſolution. Beauty is a flower which ſoon withers, health changes, and ſtrengh abates; but innocency is immortal, and a comfort both in life and death.

If thou expect death as a friend, prepare to entertain it; if as an enemy, prepare to overcome it. Death hath no advantage but when it comes a ſtranger.

There are two worlds: one we already dwell in, but muſt leave it ſo as never to return; the other we muſt ſhortly be tranſlated to, there to abide for ever. Intereſt, reputation, and riches, are uſeful in the firſt; the deſpiſing theſe things is moſt uſeful for the next. Now, which of them had a man beſt to chuſe? *Bruyere.*

Have we ſo often ſeen ourſelves die in our friends, and ſhall we ſhrink at our own change? Hath our Maker ſent for us, and are we loth to go? It was for us our Saviour triumphed over death. Is there then any fear of a foiled adverſary?

When Socrates was told by a friend, that his judges had ſentenced him to death: And hath not Nature, ſaid he, paſſed the ſame ſentence upon them?

It is good, every night to caſt up our accounts;

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counts, and repent for the misdeeds of that day; and so, our sins being dead before ourselves, we shall have nothing else to do at the hour of our death, but to die.

Our life is acted like a play; the catastrophe is in the last act. The chief point, then, is to end it well.

How irrational is a late repentance! Must the body be besieged with sickness, before that work be done on which eternal life dependeth?

The greatest wisdom is, to keep our eye pertually on a future judgment for the direction and government of our lives; which will furnish us with such principles of action, as cannot be so well learned any other way. *Dr Sherlock.*

They who continually think of death, are the only persons that don't fear it. *Plato.*

How miserable is that man, that cannot look backward, but with shame; nor forward, without terror; What comfort will his riches afford him in his extremity; or what will all his sensual pleasures, his vain and empty titles, robes, dignities, and crowns, avail him in the day of his distress? *Bona.*

The time is near, when the great and the rich must leave his land and his well-built house; and of all the trees of his orchards and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral. *Bp Taylor.*

None are greater wasters than those that build

build coſtly monuments for the dead. A man were better forgotten, who hath nothing of greater moment to regiſter his name by, than a tomb. *Oſborne.*

Poſthumous fame has little more in it than ſilence and obſcurity. *M. Aurelius.*

The humour of Tiberius is ridiculous, yet common; who was more ſolicitous to extend his renown to poſterity, than to render himſelf acceptable to men of his own time.

He that is ſolicitous about being talked of when he is dead, ſhould conſider, that all his admirers will quickly be gone; and what is their panegyric, or his fine monument, to him who knows nothing of the matter? *M. Aurel.*

Pompous funerals, and ſumptuous monuments, are more out of a deſign to gratify the vanity of the living, than to do honour to the dead. Greatneſs may build the tomb, but it is goodneſs muſt make the epitaph.

He that is your chief mourner, will quickly want another for himſelf.

When death has once made a diſſolution of the parts that compoſe us, there is ſo little room required to contain them, that it is even ridiculous to be concerned about it. Time, which preys upon nature itſelf, will at length conſume our tomb, though it were of adamant or braſs. *Epicur. morals.*

How many famous men are dropt out of hiſtory and forgotten! and how many poets and panegyriſts

panegyriſts, that promiſed to keep up other people's names, have loſt their own! *M. Aurel.*

At my death, ſays Sir T. Brown, I mean to take a total adieu of the world, not caring for a monument, hiſtory, or epitaph; not ſo much as the memory of my name to be found any where, but in the univerſal regiſter of God.

When the ſcene of life is ſhut up, the ſlave will be above his maſter, if he has acted better. Thus nature and condition are once more brought to a balance. *Collier.*

In the grave there is no diſtinction of perſons; which made Diogenes ſay, when ſearching a charnel-houſe, That he could find no difference betwixt the ſcull of King Philip, and another man's.

Under the goſpel, God is pleaſed with a living ſacrifice: but the offerings of the dead, ſuch as teſtamentary charities are, which are intended to have no effect ſo long as we live, are no better than dead ſacrifices; and it may be queſtioned, whether they will be brought into the account of our lives, if we do no good while we are living. Theſe deathbed-charities are too like a deathbed-repentance; men ſeem to give their eſtates to God and the poor, juſt as they part with their ſins, when they can keep them no longer. *Dn Sherlock.*

What are honour, fame, wealth, and power, when compared with the expectation of a being without end, and a happineſs adequate to that end? How poor will theſe things ſeem

at

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at our laſt hour? and how joyful will that man be, who hath led an honeſt, virtuous life, and travelled to heaven, though through the rougheſt ways of poverty, affliction, and contempt?

Good men are happy both in life and death; the wicked in neither.

The young may die ſhortly; but the aged cannot live long. Green fruit may be pluckᵉd off, or ſhaken down; but the ripe will fall of itſelf.

A certain gentleman, upon his deathbed, laid this one command upon his wild ſon, That he ſhould every day of his life be an hour alone: which he conſtantly obſerved; and, thereby growing ſerious, became a new man.

The time, and manner, and circumſtances of every particular man's death, are not determined by an abſolute and unconditional decree: for what place can there be for conditional promiſes, where an abſolute decree is paſt? How can any man be ſaid not to live out half his days, if he lives as long as God has decreed he ſhall live? *Dr Sherlock.*

An holy deſire of a religious death, is not the humour, the fancy, the fear of ſome men, but the ſerious wiſh of all. Many have lived wickedly; very few, in their ſenſes, died ſo.

As a good concluſion is an honour to our whole life, ſo an ill one caſts back infamy, and ſullies all that went before.

There-

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regularities in his lifetime, by that which they call reaſons of ſtate, he could not tell how to ſatisfy his conſcience upon ſeveral accounts. And being aſked one day by a friend, Why he was ſo ſad? he anſwered, The ſoul is a ſerious thing; it muſt be either ſad here for a moment, or be ſad for ever.

Cardinal Mazarine, having made religion wholly ſubſervient to the ſecular intereſt, diſcourſing one day with a Sorbonne doctor concerning the immortality of the ſoul, and a man's eternal ſtate, ſaid, weeping, O my poor ſoul! Whither wilt thou go? and afterwards ſeeing the Queen-mother, ſaid to her, Madam, your favours undid me; and were I to live my time again, I would be a capuchin rather than a courtier.

Sir John Maſon, privy counſellor to King Henry VIII. *&c.* upon his deathbed delivered himſelf to thoſe about him, to this purpoſe. I have ſeen five princes, and been privy counſellor to four. I have ſeen the moſt remarkable obſervations in foreign parts, and been preſent at moſt ſtate-tranſactions for thirty years together; and have learned this after ſo many years experience, That ſerioufneſs is the greateſt wiſdom, temperance the beſt phyſic, and a good conſcience the beſt eſtate: and were I to live again, I would change the court for a cloyſter, my privy counſellor's buſtles for an hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of God in the

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the chapel. All things elſe forſake me, beſides my God, my duty, and my prayer.

Sir Thomas Smith, Secretary of ſtate to Queen Eliſabeth, a quarter of a year before he died, ſent to his friends, the Biſhops of Winchester and Worceſter, intreating them to draw him out of the word of God, the plaineſt and exacteſt way of making his peace with him; adding, that it was great pity men knew not to what end they were born into this world, till they were ready to go out of it.

Sir P. Sidney left this his laſt farewel among his acquaintance: Love my memory, cheriſh my friends; but, above all, govern your will and affections by the will and word of your Creator; in me behold the end of this world, and all its vanities.

Dr Donne, a perſon of great parts and learning, being upon his deathbed, and taking his ſolemn farewel of his friends, left this with them: I repent of all my life, but that part of it I ſpent in communion with God, and doing good.

In ancient time, the Pope at his inauguration uſed to have four marble ſtones preſented to him, out of which he choſe one for his tomb-ſtone.

Charles V. cauſed his own funeral to be celebrated, and for two years aſſiſted at the prayers made on that occaſion.

In order to our final doom and ſentence, there needs but this one inquiry, Whether we were

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were charitable or uncharitable? for a man who is poſſeſſed with a true divine charity, has all Chriſtian graces. A man who has not this divine principle, has no good in him; and that is enough to condemn him, without inquiring what evil he hath done. *Dn Sherlock.*

Great men who are not animated with the ſpirit of religion, make the ceremony of their funeral the laſt refuge of their vanity. They endeavour to fix to their memory that which death is going to take from them; and gathering, as it were, the ruins of their glory in ſome pompous encomiums, ſtately mauſoleums, and magnificent inſcriptions, they make a kind of a charm of that funeral pomp, to remove from their minds the mortifying image of their ſad deſtiny. *M. du Jarry.*

Sir W. Raleigh, looking on the monuments of princes, made this reflexion, O juſt and mighty death! what none have dared, thou haſt done; and whom all the world hath flattered, thou alone haſt caſt out of the world, and deſpiſed: thou haſt drawn together all the far-ſtretched greatneſs, all the cruelty and ambition of man, and covered it all over with theſe two narrow words, *Hic jacet.*

The daring and bold ſinners, who mocked at fear, eſpecially at the fear of God, as a baſe, unmanly paſſion; thoſe mighty hectors, the great diſturbers of mankind, will at the laſt day ſtand trembling before their judge. On the other hand, with what triumph will good

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men lift up their heads; the poor and deſpiſed! Their ſorrows will then fly away like the ſhades of night at the approach of the ſun. *Dr Sherlock.*

It is certainly neceſſary to retreat ſometimes from company, and bar the door upon buſineſs and diverſion; and, when we are thus diſengaged, to inſpect our practice, to ſtate our accounts, and examine our condition for eternity. *Collier.*

When I look upon the tombs of the great, every motion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate deſire goes out; when I meet with the grief of parents upon a tomb-ſtone, my heart melts with compaſſion; when I ſee the tombs of parents themſelves, I conſider the vanity of grieving for thoſe whom we muſt quickly follow; when I ſee kings lying by thoſe who depoſed them; when I conſider rival-wits placed ſide by ſide, or the holy men that divided the world with their conteſts and diſputes, I reflect with ſorrow and aſtoniſhment on the little competitions, factions, and debates of mankind; when I read the ſeveral dates of the tombs, of ſome that died as yeſterday, and ſome ſix hundred years ago, I conſider that great day, when we ſhall all of us be contemporaries, and make our appearance together. *Addiſon.*

Of

Of Religion.

From the œconomy of human life.

THere is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehenſible.

The ſun is not God, though his nobleſt image. He enlighteneth the world with his brightneſs, his warmth giveth life to the products of the earth: admire him as the creature, the inſtrument of God; but worſhip him not.

To the One who is ſupreme, moſt wiſe and beneficent, and to him alone, belong worſhip, adoration, thankſgiving, and praiſe.

Who hath ſtretched forth the heavens with his hand, who hath deſcribed with his finger the courſes of the ſtars.

Who ſetteth bounds to the ocean, that it cannot paſs; and ſaith unto the ſtormy winds, Be ſtill.

Who ſhaketh the earth, and the nations tremble; who darteth his lightenings, and the wicked are diſmayed.

Who calleth forth worlds by the word of his mouth; who ſmiteth with his arm, and they ſink into nothing.

" O reverence the majeſty of the Omnipo-
" tent; and tempt not his anger, leſt thou be
" deſtroyed !"

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The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world: he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depths of his mind he revolveth all knowledge: the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his presence, there is nothing contingent; with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

"Pay therefore to his wisdom all honour "and veneration; and bow down thyself in "humble and submissive obedience to his su-"preme direction."

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise: he clotheth them with beauty, he supporteth them with food, he preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens, his glory ſhineth forth; if we caſt them down upon the earth, it is full of his goodneſs: the hills and the vallies rejoice and ſing; fields, rivers, and woods, reſound his praiſe.

But thee, O man! he hath diſtinguiſhed with peculiar favour; and exalted thy ſtation above all creatures.

He hath endued thee with reaſon, to maintain thy dominion; he hath fitted thee with language, to improve by ſociety; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, ſo kindly hath he ſuited thy duty to thy nature, that obedience to his precepts is happineſs to thyſelf.

" O praiſe his goodneſs with ſongs of thankſ-
" giving, and meditate in ſilence on the won-
" ders of his love: let thy heart overflow with
" gratitude and acknowledgment; let the
" language of thy lips ſpeak praiſe and adora-
" tion; let the actions of thy life ſhow thy love
" to his law."

The Lord is juſt and righteous, and will judge the earth with equity and truth.

Hath he eſtabliſhed his laws in goodneſs and mercy, and ſhall he not puniſh the tranſgreſſors thereof?

O think not, bold man! becauſe thy puniſhment is delayed, that the arm of the Lord is weakened;

weakened; neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever: he respecteth not the persons or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

" O fear the Lord, therefore, all the days " of thy life, and walk in the paths which he " hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy " heart, and gratitude to Heaven inspire thee " with devotion. These shall give thee happiness in thy present state, and bring thee to " the mansions of eternal felicity in the paradise of God."

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